The Congregational Quarterly

Editor:
ALBERT PEEL, M.A., LITT.D.

Editorial Board:

REV. DOUGLAS HORTON, D.D. | REV. E. J. PRICE, M.A., B.D.
MR. B. L. MANNING, M.A. | REV. W. B. SELBIE, M.A., D.D.
MR. HAROLD SHEPHEARD, M.A.

The Congregational Union of England and Wales is not responsible for opinions expressed in these pages, nor is the Editor responsible for the views of contributors.

THE CONGREGATIONAL QUARTERLY is published on the 20th of March, June, September, and December, each quarter, by the Publication Department of the Congregational Union of England and Wales. It may be obtained from the publishers at 2s. 6d. a copy (plus postage), or 10s. per annum post free, or from any bookseller at 2s. 6d.

All contributions (typewritten where possible) should be addressed to the Editor at Shirley, Russell Road, Buckhurst Hill, Essex, with stamped envelope for return in case of non-acceptance.

Vol. XIII, No. 2 **APRIL, 1935**

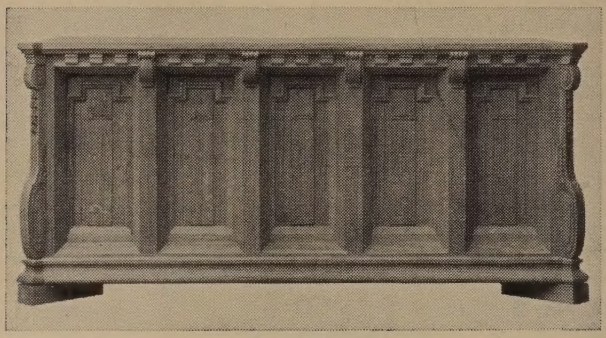
CONTENTS.

[For biographical sketches of the contributors see p. vii.]

		PAGE
EDITORIAL		145
THE CHRISTOLOGY OF THE NEW TESTAMENT	T. W. MANSON	153
THE LIGHT UNFAILING	A. LANDON	164
THE CATHOLICITY OF CAREY	J. IRELAND HASLER	165
A MODERN SEER	ELLIOTT DODDS	169
AUTHORITY AND THEISM	J. F. BUTLER	184
WHAT METHODISM OWES TO DISSENT	OWEN RATTENBURY	194
THE ORIGINAL GOSPEL	C. T. CRAIG	199
ART FOR RELIGION'S SAKE	CHARLES CARTER	206
THREE HYMNS	H. ELVET LEWIS	212
DEVELOPMENTS AND EXPERIMENTS—		
THE CHRISTIAN COMMUNIST COMMUNITY	DONALD N. VEITCH	214
A STUDENT'S VIEW OF CONGREGATIONALISM	GWENDOLYN M. LLOYD THOMAS	218
AN EXPERIMENT WITH BOYS	J. EMRYS MORGAN	224
QUESTION SERVICES	ALBERT PEEL	226
ON LIFE AND BOOKS—		
THE CURE OF SOULS	ALBERT PEEL	229
WORTH NOTING. FROM RECENT BOOKS		232
CURRENT LITERATURE. By the EDITOR, Drs. H. WHEELER ROBINSON, A. J. GRIEVE, C. J. CADOUX, W. B. SELBIE, H. H. SCULLARD, R. S. FRANKS, the Rev. E. R. MICKLEM, M.A., B.Litt., Mr. B. L. MANNING, M.A., Mr. G. F. NUTTALL, B.A., Dr. SYDNEY CAVE, and the Rev. B. C. PLOWRIGHT, B.A., B.D.		234
SHORTER NOTICES. By the EDITOR, the Rev. A. T. S. JAMES, B.A., M.Sc., Dr. C. J. CADOUX, the Rev. E. J. PRICE, M.A., B.D., Dr. W. B. SELBIE, and Mr. H. B. SHEPHEARD, M.A.		253
PERIODICAL PUBLICATIONS		270
CORRESPONDENCE—		
CHURCH OVERDRAFTS. THE LEGAL COMMITTEE OF THE CONGREGATIONAL UNION		271
ANNE CECIL, ELIZABETH, AND OXFORD	PERCY ALLEN	272

(Made and Printed in Great Britain.)

CRAFTSMEN IN CHURCH WORK



GEO. M. **HAMMER** & CO. LTD

CROWN WORKS · HERMITAGE ROAD

DEPT. Q

HARRINGAY · · · LONDON N.4

The Positive Organ Co (1922) Ltd

Church Organ Builders

NEW ORGANS, REBUILDS, ENLARGEMENTS
RENOVATIONS, REVOICING, REPAIRS AND
TUNINGS, ETC. . . . . ELECTRIC BLOWING

PNEUMATIC & ELECTRIC ACTIONS

Registered Office and Works:

PAMBER STREET, WALMER ROAD
N. KENSINGTON, LONDON, W.10

Estimates and Specifications on Application

SOLE BUILDERS OF THE POSITIVE ORGAN FOR SMALL CHURCHES

OUR CONTRIBUTORS.

Rev. T. W. Manson, M.A., D.Litt. Yates Professor of *New Testament*, Mansfield College, Oxford. Author of *The Teaching of Jesus*.

Rev. J. Ireland Hasler, B.A. Formerly Baptist Missionary Society missionary in India.

Mr. G. Elliott Dodds, M.A. Editor of *The Huddersfield Examiner*. Chairman of the National League of Young Liberals.

Mr. J. F. Butler, B.A., A.M. Late Classical Demy of Magdalen College, Oxford, and Henry Fellow in Philosophy at Harvard University: now Junior Denyer and Johnson Theological Scholar of Oxford University, and student at Didsbury College, Manchester, in preparation for the Methodist ministry.

Mr. Owen A. Rattenbury, J.P. London. Journalist. Methodist Lay Preacher.

Rev. Clarence T. Craig. Professor of *New Testament*, Oberlin Graduate School of Theology, Oberlin, Ohio, U.S.A.

Mr. Charles Carter. Deputy-Director, Walker Art Gallery, Liverpool.

Rev. H. Elvet Lewis, M.A., D.D. Ex-Chairman of the Congregational Union.

Mr. Donald N. Veitch, B.Com. Delegate to British Universities League of Nations Society Joint Conference with American Students at University of Michigan, 1931. Secretary for the National Peace Ballot, Birmingham.

Miss Gwendolyn M. Lloyd Thomas, M.A. Wrexham. Journalist, contributor to the *Christian Science Monitor*.

Rev. J. Emrys Morgan, B.A., B.D. Congregational Minister, Darwen.

Mr. H. H. Scullard, M.A., Ph.D. Lecturer in Classics at Hackney and New College, London.

BRITISH & CONTINENTAL TOURING CLUB LIMITED

make holiday arrangements for limited parties and thus assure comfortable travel and personal attention. Maximum comfort at minimum expense.

BRITISH GUEST HOUSES from 2-3½ gns. a week

TORQUAY, EASTBOURNE, WHITBY, MINEHEAD, RYDE
PENMAENMAWR, TOWYN-ON-SEA, GRANGE-OVER-SANDS
HUNSTANTON, FOLKESTONE, DUNOON.

EASTER TOURS ABROAD from £5 to 36 gns.

ITALY—visiting Paris, Montreux, Milan, Rome, Florence, Venice, Lucerne. . . . A week in BRUGES.
HOLLAND—visiting Schevening, The Hague, Haarlem for the Bulbfields, Volendam and Zuidersea.

SPECIAL PARTIES **in JUNE for SPAIN & SWITZERLAND**

INDEPENDENT TRAVEL—CRUISING, MOTORING on the CONTINENT and other attractive holidays.

Write for all particulars to "The Club Secretary,"

4 Southampton Row, London, W.C.1

The Story of St. Dunstan's

There are few people who have not heard of St. Dunstan's, which still looks after nearly 2,000 war-blinded ex-Service men.

Not so many perhaps have heard a St. Dunstan's man himself telling the story of St. Dunstan's.

Why not let a St. Dunstaner come to lecture to you? He will tell you all about St. Dunstan's world-flung work. He will tell you how its gallant 2,000 were blinded during the War. He will show how they might have been broken by their disability. He will explain how St. Dunstan's stepped in and proved a sure shield between them and the outside world until they could, in the phrase of the late Sir Arthur Pearson, the founder of St. Dunstan's, "learn to be blind."

No charge is made for such a lecture. Nor is there any appeal for funds. Each is designed solely as a description of the work of St. Dunstan's.

For vacant dates and further details apply to:—

The Appeals Organiser - ST. DUNSTAN'S HEADQUARTERS
INNER CIRCLE - REGENTS PARK - LONDON, N.W.1
Telephone No. WELBECK 7921

The Congregational Quarterly

EDITORIAL.

THE difficulty usually found in writing Editorial Notes which will not be read until some time after they are written is accentuated this quarter, for these Editorial Notes must perforce be sent to press five or six weeks before readers will see them. It is therefore impossible to comment with safety or with profit on current affairs, for anything might happen in that time. Mr. Churchill may have split the Conservative Party and brought down the National Government—though that is extremely unlikely for his petulant broadcast speech on India was that of a beaten man; India may have resolved on civil disobedience again; Mr. Lloyd George may have persuaded the country that there is something in his "New Deal" and even have become a member of a "War Cabinet" in a National Government; the Commissioner for the Distressed Areas, courageous man, may have begun to see the solution of his tremendous problem; Mr. J. H. Thomas and Mr. De Valera may have decided to lie down together; Mr. Hore-Belisha may have tried half-a-dozen new schemes for controlling the traffic; the Banks *may* have decided to bring the rates of interest on overdrafts and on deposit accounts nearer together; signs of economy may have appeared in national expenditure; the Armaments Commission may have convinced the House of Commons that private profit from the manufacture and sale of armaments should be prohibited; Japan may have become pacifist and withdrawn from Manchukuo; Mussolini may have become a democrat, Germany a land of freedom, and France a land of trust. It will be safer, therefore, to confine comment to regions where there is less uncertainty.

* * *

IT looks as if one of the regions in which development is unlikely to be very active is the relationship between the different branches of the Church of Christ. One moment it seems as if progress can be reported, and then our hopes are dashed to the ground. In 1829 a biographer declared that

> public recantation should ever be insisted upon previously to ordaining a dissenting minister: in such recantation the chief point to be exacted being: the utter inefficacy of his former assumed administration of the sacraments, and the sinfulness of such assumption without episcopal ordination—the only visible medium of a divine commission to administer in holy things.

A decided advance on this is seen in the oft-quoted statement of

the Lambeth Conference in 1920:

> It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace,

or to the declaration of the subsequent Joint Conference to the effect that Free Church ministries were

> real ministries of Christ's Word and Sacraments in the Universal Church.

It is to be feared, however, that all Anglicans do not really share the sentiments expressed at Lambeth; indeed, reading some of the speeches made in Convocation recently we wonder if we shall not have to wait another century before the Lambeth Appeal is implemented, and there is definite progress. The Archbishop of York declares himself

> convinced that only by the universal acceptance of the historic Episcopate can there come to be a Ministry acknowledged by every part of the Church.

We have a demand for

> some definite assurance from the whole Church of Finland that the ordination by deans is going to be given up,

and an expression of sympathy with that Church because it had

> lost the Apostolic succession by an amazing accident, the three Bishops dying almost at the same time.

When the Bishops are of such importance, Providence seems amazingly careless! But perhaps it is only God's way of saying that the time has long gone by for regarding His work in so mechanical a way.

* * *

MEANWHILE it is interesting to note that the London Missionary Society has summoned again the Committee appointed to advise the South India United Church in regard to the proposed Scheme of Union. That Committee, which represents the Society and the Congregational Union of England and Wales, has now been asked to consider the revisions that have been made in the Scheme. It will be interesting to see what they report, especially after the decided change of opinion of some of the British Methodists, Dr. W. F. Lofthouse in particular. Dr. Lofthouse's report on the Scheme is well worth the consideration of all Free Churchmen.

* * *

WITH the best intentions in the world some ministers of religion are playing with fire, and in some cases burning others as well as themselves. We believe absolutely in the power of Christ to deliver men from bondage—He came to set men free, and His touch has still its

ancient power, and we believe it is the business of the Christian minister—and of all Christians—to show men and women by understanding and loving sympathy that there is nothing from which Christ cannot free them. But a little knowledge is a dangerous thing, and some practitioners, in the ministry and out of it, who know little more of psycho-analysis than its vocabulary, are nothing more than quacks when they pose as mental specialists. Every minister worth his salt has to help troubled souls, and he can do it, though he never talks of repressions, conflicts, complexes, and the like. The obsession of some ministers with a Freudism that has been found wanting is a matter for the gravest concern.

The difficulty with so many of those who are carried away by a fascinating pursuit is that they become what they themselves would call "Exhibitionists." While they never speak of their failures—perhaps they have the happy faculty of forgetting them—they talk and write about their successes in a way that would speedily secure the removal of their names from the register did they belong to a calling with a high regard for professional secrecy. That sentence, however, is unfair, for it casts a reflection on the ministry in general which is altogether undeserved: it is to be regretted that in a few instances the impression has been given that ministers will use the confidence reposed in them for the purpose of publicity and to magnify their own achievements.

We must again emphasize that this does not mean that the Church of Christ must not practise the art of healing the souls, minds, and bodies of men. Indeed, so much do we feel that the Church has failed in this regard that were we ten years younger we should try to secure a medical qualification. But just as so often in the Group Movement young enthusiasts seem to delight more in recounting and relating their sins than in telling of that grace which is the power of God unto salvation, so some of our pseudo-psycho-analysts seem to esteem their own successes so highly that the Great Healer, Who gives a peace man can neither give nor take away, is altogether disregarded. All those privileged to be ministers and to handle delicate human spirits will do well to remember Browning's warning:

> 'Tis an awkward thing to play with souls,
> And matter enough to save one's own.

* * *

In these days when democracy is at a discount it might be well to remember how sane public opinion often proves to be in the long run. In his recent lectures Sir Arthur Quiller-Couch has some remarks about literature which are not without their application to matters political and religious. He says:

> The world, in fact—or that part of it to which Poetry is or has ever been addressed—is, whether consciously or not, the ultimate judge and

> a sane critic wiser than any philosopher : as Bagehot insisted, quoting a certain "great man of the world" whom he omits to name. "There is some one wiser than Voltaire and wiser than Napoleon, *c'est tout le monde.*" "Popular judgment on popular matters (Bagehot adds) is crude and vague", but it is astonishingly right.

Is it not true to say that a group of devout Christians could be trusted to interpret the will of God better than the average Pope or Cardinal, Bishop or Moderator? Too easily is it assumed that dictators are at times inevitable and that their words are inspired. We believe that the inspiration of consecrated men and women gathered together in fellowship is much surer: subjectivity and idiosyncrasy have much less play. The group of seekers seems to learn more of the mind of Christ than individuals, no matter how highly placed or educated, how anointed or ordained.

* * *

FROM the palmy days of Nonconformity comes a true story which represents both the strength and the weakness of our churches. A West Riding manufacturer, to whom a friend remarked that youth thinks it knows all about everything, replied:

> Ah knaw all abaat t'blankit trade, and ah knaw all abaat t'Upper Chappill, but ah knaw nowt abaat owt else, an' ah do'ant want ta knaw owt.

Men who knew their business and did their job thoroughly, and at the same time had a great attachment to the church of their fathers, and served it loyally—these were men of strength and they made Nonconformity a power in the land. Often, however, they did not add beauty and culture to their strength, though they resented the strictures that Matthew Arnold passed upon them. Nevertheless, there was a good deal in his criticism of their Philistinism. The danger to-day, however, is that Free Churchmen should become "sloppy" about beauty, and flabby in their tolerance, and Nonconformity deteriorate into something without convictions and without conscience, and lacking the devotion and strength of witness which made it stand firm for truth and freedom.

* * *

FROM Russia, Germany, and Italy still come testimonies to the hold the new political parties have on the youth of their respective countries. Young Germany and young Italy are still enthusiastically Fascist, while in Russia crowds of young people gather together lauding the values of Communism and shouting in their devotion, "We are changing the world."

A great cause always appeals to youth, and the Churches would do well to remember the fact. The reason why the Church of Christ is making so little appeal to the energy, vision, and idealism of youth is because it is not calling youth to great things. The average young man in the churches to-day too often lives in an atmosphere in which

the biggest call made upon him by the church is for a bazaar or some money-raising scheme. To clear off a debt or remove a deficit is talked about as if it were the greatest thing in the world; all the church's life revolves about its own activities and paying its way. Can it be wondered that young people with burning resentment against social injustice, with the desire to link their lives to a mighty purpose, keep outside the Church and seek some cause that they might serve? If only a way could be found to make them realize that there is no cause so fine and so compelling as that of the Kingdom of God, there would be no doubt of their response. We have just spent some hours with a group of young scientists engaged in cancer research, and have been greatly impressed by their skill, keenness, and devotion. Of course they are devoted: they have a great cause. Cannot the Church provide something parallel?

* * *

If sinners could be saved only by shocking them, William Booth would shock them right away. His latest biographer, Mr. St. John Ervine—*God's Soldier* (Heinemann, 2 vols., 36s.)—has long acted on the principle that if his readers will only take notice of him by being provoked, he will provoke them—and delight in the process. The vigour and verve of his weekly articles mark this full-dress biography, and not least so the Epilogue devoted to recent controversies in the Army and the deposition of Bramwell Booth. For many reasons it is to be regretted that Mr. St. John Ervine has thought it necessary to stir the ashes of this controversy, for the pages he devotes to it will not make easier the task of the new General, whom, indeed, he seems to regard as "the villain of the piece." He is sympathetic to Bramwell because he sees how the youth grew into autocracy and the love of power, but, though he repeatedly refers to himself as "the historian", we imagine that most readers will think he gives an *ex parte* account of the troubles. It is, however, an extremely well-documented account, and, since Mr. St. John Ervine rightly points out that the Army's problem—that of government—has not yet been solved, it may be well that his pages are available for reference.

The biography itself tells the story of the marvellous career of a man who lived for one purpose only—to save souls. Of his own heroism—and the heroism of his early followers—there is no doubt. He was never beaten, and in all his enterprises he never forgot the main task—that of saving the lost. The secret of his life is to be found in the fact that he believed he was called of God to do this work, that being the one thing greater than the influence of the remarkable woman who shared his life. Words are too poor to measure her devotion to him and to his cause: though she bore him eight children in thirteen years, she never had a home until she came to die; she lived in an office—amid constant rush and bustle: she had married

an Army rather than a man, and one who "was too busy about his Father's business to be busy in a father's affairs."

In writing what could not but be a history of the Salvation Army, Mr. St. John Ervine at times rises to eloquence; his descriptions of the funeral of Catherine and the death of William are moving indeed. We wish, however, that he were not so fond of the horrible expression "God-infested," and twice we should have said "Nazareth" where he says "Bethlehem". But he makes us read the story, and often we thrill as we read. We note Booth's growing impatience with conferences and committees, and the growth and results of dictatorship; we note, too, how, though he is a hero to his biographer, his growing vanity and his "showmanship" cannot be hidden:

> His nerves were a jangled mass, and he was tortured by dyspepsia, nor did old age soften his asperities or make him willing to bear folly with fortitude.

Booth was not ingratiating, and he did not shine in social intercourse; he had no small talk—it did not help to save souls—and he was a difficult guest: the host's account which Mr. Ervine prints could be capped many times. He had great fears lest his soldiers should settle down into respectability like churchgoers and chapelgoers had done; he was afraid of buildings, for they might cause stability and loss of aggressive power.

> We are sent to war. We are not sent to minister to a congregation, and be content if we keep things going.

He could not understand Christians who squabbled about anything when men were going to hell.

> He would have given Arius a drum to beat, and have sealed the lips of Athanasius with a cornet. It was enough for anyone to believe that God and the Devil exist, that there is a Heaven and a Hell, that Christ died for the ungodly and that whosoever believeth in Him shall be saved, and that whosoever refuseth to believe in Him shall be eternally damned. *That* was all they needed to know. The rest was bibble-babble, mere intellectual stuff to feed the vanity of the mind.
>
> He regarded sacraments as softening ceremonies, diverting men, prone to easy, sentimental substitutes for the facts of faith, from the principle purpose of religion, which is the redemption of the damned.

Readers of these pages will be specially interested in Booth's contacts with Independency. Catherine Mumford sometimes attended David Thomas's chapel at Stockwell (she was married there), and when Booth began to feel uneasy with the Wesleyan Reformers she consulted Thomas. He passed Booth on to John Campbell, who told him that the Independents were not so Calvinistic as to debar him from their ministry. Dr. J. W. Massie, the Congregational Home Missionary Secretary, and Dr. George Smith, the Secretary of the Congregational Union, saw him, and arranged he should go

to Cotton End to be trained under John Frost. The books he was required to read proved too strong meat for him, and Booth turned away from a denomination which seemed to teach that God created men to damn them. That was in 1852. 12 years later, after he had left the Methodists, he toyed with the idea of joining the Independents once more, and saw—and liked—Dr. Paton in his native city, but nothing came of it. When four years later he formed a Council for his Christian Mission it is noteworthy that four of the ten members were Congregationalists—Samuel Morley, Robert Ashton (the Secretary of the Union), J. H. Wilson (the Home Secretary), and W. Tyler.

What is to be the future of the world-wide organization Booth started? Having seen much of its work close at hand during the last decade we have the impression that Booth's fears that the spiritual side of the work would suffer as the social side developed were well-grounded. Much of the social work is admirable and of great service to the community, but so far the Army has failed to adapt its evangelizing methods to an entirely changed situation. On whether it succeeds in so doing in the next decade its future depends. Meanwhile Congregationalists may learn much from the history of the Army during the last half-century. They could with advantage take for themselves the motto:

> We are sent to war. We are not sent to minister to a congregation, and be content if we keep things going.

* * *

Congregationalists who desire to know what manner of man their new Chairman is will do well to read his book, *The Way of Achievement* (Nicholson & Watson, 8s. 6d.), an anthology which is as revealing as many an autobiography. These "Reflections on Human Endeavour and Experiment in British and American Prose and Poetry" are arranged under First Days; Adolescence; Life's Threshold; Love; Maturity; Britain at War; Nemesis; Of Faith; The Gathering of the Years; Retrospect; and they will furnish many an evening's interesting reading. Carlyle, Ruskin, Emerson, Tolstoy, Barrie, all these we might have anticipated, and perhaps some of the warning passages in "Nemesis", but there are scores of selections—Nansen, Grey, Roosevelt, W. H. Page, Studdert Kennedy, let us say—which will surprise and please. The new Chairman is a bookman with fine taste, and we are glad he has let others share his treasures.

* * *

The Sir Halley Stewart Trust is quietly continuing its beneficent work, and it is work that may have incalculable results. At the present time it has no fewer than 20 Fellows engaged in research of various kinds in different hospitals. All these Fellows are giving

themselves to tasks which they would not have been able to undertake but for the grants from the Trust. Some £7,000 has been expended during the last year, and a like sum will be devoted to these Fellowships in 1935.

The Trust rendered great service to students by its two volume translation of Troeltsch's *Soziallehren* some years ago. It is now endeavouring to arrange for the translation of Dr. G. van der Leeuw's *Phänomenologie der Religion*. Many scholars who have read this book in German have testified to its great importance; as it seems unlikely that it can be translated without help, the Sir Halley Stewart Trustees have stepped into the breach.

Readers have enquired about the Sir Halley Stewart Lecture for 1935. An announcement will be made about this shortly: in 1936 it is probable that Prof. William McDougall will be the lecturer.

* * *

We suggest to ministers that Fraternals will find Dr. J. H. Oldham's booklet, *Church, Community, and State: A World Issue* (S.C.M., 1s.), an admirable basis for study. Prepared with the World Conference on Life and Work in 1937 in view, it summarizes the present situation, gives notes on books, and "programme for study."

* * *

One of the best stories which has come our way this quarter is of the little girl of six who asked why she must do as she was told. Her mother, rather bewildered what reply to give, said, "When I was a little girl I had to do what my mother told me, and when grandmother was a little girl she had to do what her mother told her", to which the child replied, "H'm, I wonder who started that silly game".

THE CHRISTOLOGY OF THE NEW TESTAMENT

THE purpose which I set before myself in this paper is the strictly limited one of seeking out the fundamental principles which govern the *N.T.* estimate of Jesus Christ, in other words the ultimate convictions which determine the answers of the *N.T.* writings to the question of Jesus: "Whom say ye that I am?" The moment one does this one is driven to frame this question in another way—to put it to Jesus Himself: "Whom sayest Thou that Thou art?" And if we can get an answer from the words and deeds of Jesus to this second question, we can put the answer of Jesus Himself alongside the answers of the first Christians and see how far they agree, how far the Christology of Paul or John is directly confirmed by our Lord, or how far they have merely made explicit what was already implicit in His own self-consciousness, or again how far they have made for Him *just* claims which He did not make for Himself, and finally how far their views are just their own speculations which we may supplant by better theories—if we can.

My purpose can be expressed along another line if it is considered in relation to what has now become a fashionable idea—the idea of re-statement. One cannot doubt that there is a duty on Christian thinkers to re-state the faith to each generation in such a way that men and women can apprehend it—or, better, be apprehended by it. The point that tends to be overlooked is that if there is to be a re-statement there must be something to re-state, something moreover that has been stated before in other terms. Otherwise our so-called re-statement may be no more than the formulation of our own religious fancies or a syncretism of the philosophical, scientific, and ethical fashions of the moment. The importance of the *N.T.*, indeed its unique importance, resides in the fact that there we find stated what it is our business to re-state if we are going to do any re-stating at all. When in the Fourth Gospel it is said that the Holy Spirit will lead Christians into all truth, that does not mean that the Holy Spirit will be the organ of a kind of religious evolution leading men to new theological discoveries—eventually perhaps to something that will supersede the Gospel; it means—as a glance at the context will suffice to show—that the Spirit will lead believers to a deeper and fuller comprehension of the truth that is given once and for all in Jesus Christ. The progress promised is not progress towards a new and better Gospel, but towards a new and better understanding of the Gospel that is already given.

My object is therefore not the re-statement of Christology—that is the job of systematic theologians—but the more modest task of trying to discover from the *N.T.* what it is that systematic theologians

must re-state, if they really mean to re-state the *Christian faith*, and not to found a new religion.

The bare facts with which we have to deal can be simply stated. Somewhere about the year 28/29 A.D. the voice of prophecy long silent was heard again. The word of God came to John, the son of Zacharias, in the wilderness. The substance of the message of the new prophet is given in the words: "Repent, for the Kingdom of God is at hand." And from the specimens of John's preaching that are preserved it is plain that the approach of the Kingdom *is* the best of reasons why men should repent. The one word that dominates the utterances of John is the word "fire." The coming Kingdom is a coming judgment: and for the natural man the news of its approach is bad news. John's water-baptism is not the preparation for a much better baptism with the Holy Spirit, but the last chance of escaping a much worse baptism with fire.

On the heels of John comes Jesus also preaching repentance—with a difference. According to *Mark* (1^{15}) His proclamation runs: "The time is fulfilled and the Kingdom of God is at hand; repent and believe in the good news." The authenticity of this formula is disputed by many critics, as I think, on insufficient grounds; but whether or not Jesus actually used these words, they do summarize His message and put it in contrast with that of John the Baptist. That the contrast really exists is certain from the fact that John sent from prison to express his misgivings about the ministry of Jesus. The contrast between John and Jesus lies here. For John the coming of the Kingdom means bad news. The issue for every man is "What must I do to be saved from the coming fire of Judgment?" John says: "Repent and be baptized." For Jesus the coming of the Kingdom is good news for men; for the Kingdom comes as deliverance and not as judgment for sinners. The Kingdom means salvation for all who repent and believe the good news. There follows the ministry, with its ending at Jerusalem and the Cross; the Resurrection, however we explain it; and the amazing fact that within the lifetime of those who were grown up at the date when these things happened, communities of believers are scattered over the civilized world acknowledging Jesus as Lord, and claiming that through Him the most wonderful thing in the world has happened. Before the end of the century there is a whole collection of literature whose purpose is to explain this miracle, and the Christology of the *N.T.* is part and parcel of the explanation.

If these bare facts are the facts, it may fairly be claimed that the Christology of the primitive Church is based on the experience of the primitive Christians. The early Church did not begin by having a theory of divinity, incarnation, salvation—a dogmatic formula all cut-and-dried—and then look round for some fairly solid point in

history to which they could attach it. A great deal of what passes for up-to-date critical method proceeds on these lines. The dogmas of the early Church are supposed to be derived from all kinds of sources—pagan mystery-cults, late Greek philsophy, Alexandrian Hellenistic Judaism, Iranian redemption-mysteries and so on. The early Church having selected one or other of these theories, then fitted Jesus into it; or, if we take account of more radical formulations of this scientific theory, created the Jesus of the Gospels out of a few fragments of tradition and its own vivid imagination playing on its own life-situation, problems, social needs, behaviour-patterns, and the like. On all theories of this sort I think it sufficient to say that they explain *fairly* successfully almost everything except how there came to be a Church to perform these theological feats, and why on earth the Church pitched upon the carpenter of Nazareth as the hero of its saga.

And on the assumption that we are dealing with sober history rather than with ecclesiastical fairy-tales we still have to face these problems. The early Church is a fact and an amazing fact. That Paul the Pharisee and fanatical monotheist put Jesus of Nazareth practically on the same level as God is an even more astounding fact. And when we look into the Synoptic Gospels—and more especially the earliest sources *Mark* and Q—the facts become more amazing still.

For the Gospel story is focused on two main points—the Baptism and the Crucifixion, a prophetic call and a political execution. The experience of Jesus at the Baptism resembles nothing so much as the inaugural visions of the great prophets of Israel; and the inscription on the Cross means that Jesus is put to death as pretender to the throne of David. And the two things that can be established with some certainty from our earliest documents are that Jesus held that the age of prophecy had come to an end with John the Baptist, and that He absolutely rejected the idea of the Davidic Messiah. There is in the Gospels a constant tension between the mission of Jesus as He Himself understood it, and the different, I should say lower, categories into which other people were constantly trying to put Him and His work. People were very ready, at one stage or another of his career, to hail Him as a prophet or as the Son of David. In the High Priest's house He was mocked as a false prophet and next day before Pilate's tribunal He was condemned as a false Messiah.

The conclusion to which I find my own studies more and more tending is that Jesus cared little for the title of prophet and still less for that of Messiah. The thing that He cared for above all else was what He called, in a phrase which more nearly than anything else I know sums up the *N.T.*, "The Kingdom of my Father." So closely did He identify Himself with the Kingdom that Origen seems to

come as near the truth as anyone when, commenting on John and Baptist's call "Repent, for the Kingdom of Heaven is at hand," he says, "we find John the first to mention the Kingdom of Heaven, which is Christ," and again when he uses the word αὐτοβασιλεία as a designation for Christ.

Jesus took the Kingdom of God seriously. For most people it was the pious name for Jewish nationalistic aspirations. The Kingdom of God meant the good time coming when God would give them what *they* wanted. But if the words Kingdom of God are taken seriously, they cannot mean the restoration of the Kingdom to Israel. They can only mean the establishment of the absolute rule of God; and that carries with it the corollary that the place of Israel and Israelites in the Kingdom must be that of servant of God. He who would be chief in the Kingdom must be servant of all. And that consideration gives a new significance to the fact that we call the public career of Jesus His ministry. Ministry is hardly the word to describe either the prophetic or the Messianic office; but we do find it the natural word for the work of Jesus as told in the Synoptics. The truth seems to be that "prophet" and "Messiah" are inadequate to describe the work of Christ. The business of the prophet is to announce. John announced the coming Kingdom. But with Jesus it came. The business of the Messiah—whether Davidic or divine—is to rule and judge. Jesus came not to be ministered unto but to minister and give His life a ransom for many.

Prof. Burkitt recognizes the difficulty of squaring the story of Jesus, as it is told in the Synoptics, with any of the current Jewish Messianic expectations. He tries to get over the difficulty by calling the ministry the "Prologue" to the Messiahship. But that really does not meet the case. If the ministry is a mere Prologue to something else, it at once becomes an *Interimsdienst* and open to the same criticisms as are justly urged against the idea of an *Interimsethik*. If, on the other hand, we hold—as I think we must—that this so-called "Prologue,' 'the ministry, is the vital and significant thing in Christianity, the very heart of the Gospel, then it follows that it does not merely change or spiritualize the Messianic expectation, much less preface it: it *supplants* it.

It is usual to regard the Baptism as the point at which Jesus becomes aware of himself as Messiah. Well, the Baptism is followed at once by the Temptations: and the characteristic thing about the Temptations is, according to Karl Holl—and I agree with his judgment—

> the violence with which Jesus flings the Jewish Messianic idea behind His back. He does not say merely, "it is of little value," "it is carnal," but "it is of the Devil."

He is hailed by the demoniacs as Messiah, and He roughly commands

them to "Shut up." At Cæsarea Philippi Peter's confession is followed at once by the stern injunction to keep silence about Him, *and* by the first prediction of the suffering of the Son of Man. Peter's protest is silenced in the same terms as were used in rejecting Satan's offer of the Kingdoms of the world. The request of the sons of Zebedee for seats on the right and left of the Messianic throne is countered by the offer of a share in the sufferings that are coming. There is what looks like a Messianic entry into Jerusalem. It has features that remind one of the Messianic prediction in *Zech.* 9^9. On this it may be remarked that later Rabbis held that the Messiah would come in this way if Israel were undeserving. But what follows? According to *Mk.*, nothing! Only on the following day Jesus issues His challenge—not to the Roman Procurator but to the heads of the Jewish community.

We may add to these points a number of further considerations. In the Parables of the Kingdom, explicitly so-called in the Synoptics, there is little or no place for the Messiah. The Kingdom of God is thought of under various aspects; but all through the dominant idea is that it is God's Kingdom and nobody else's.

Further, in a number of places where we should expect a reference to the Messianic office we do not find it. "If I by the finger of God cast out demons"—surely that is a sign that I am the anointed of God? No. It is a sign that the Kingdom of God has reached you. Or again:

> The Queen of Sheba came to hear the wisdom of Solomon and the Ninevites repented at the preaching of Jonah; and lo a greater than Jonah or Solomon is here.

Surely this can be none other than the Messiah. But the "greater" is not πλείων but πλεῖον. Not a somebody greater but something greater. And the greater thing must be the Kingdom of God which is now among men.

But it may be urged that Jesus, even if He rejects the Messianic ideal embodied in such a term as "Son of David," at any rate adopted the title "Son of Man," and that this is a Messianic designation. I have given reasons elsewhere why I cannot accept this contention, and have not the time to repeat them now. I content myself with saying that the considerations already advanced in this paper seem to reinforce the idea that the "Son of Man" as Jesus uses it is the name for the Kingdom of God manifested among men in the unqualified acceptance of God's rule, whether by one person or many. That is to say the Son of Man in the Synoptics has far more in common with the Servant of Jehovah in *Deutero-Isaiah* than with the exotic figure who appears in the *Similitudes of Enoch.*

The upshot of the discussion so far is that Jesus is more than the prophet who announces the coming Kingdom, more than the Messiah

who, backed by supernatural power, brings it in: He is in some real sense the Kingdom itself: he is αὐτοβασιλεία. His ministry is no mere prelude to the coming of the Kingdom, nor even a preparation for it: it *is* the Kingdom at work in the world. His ethic is no mere *Interimsethik* to bridge the gap between the present and the future: it is the will of God, which, whenever and wherever the Kingdom comes, is done on earth as it is in heaven.

What is the secret of this Kingdom of God which can thus come to effective manifestation in human life, and through one human life to other human lives? In the last resort, I do not know what answer we can give except that it is the forgiving, reconciling, redeeming love of God. This is the thing that informs the Gospel narrative and gives to seemingly trivial incidents an eternal significance. I take my favourite example—the little incident that follows the story of Levi's call—because it illustrates how each of us is the Tatian of his own soul, how the living spontaneous spirit of Jesus was bitted and bridled in the process of tradition, and how difficult it is to get behind all this and re-capture the original atmosphere in which the first disciples lived and moved and had a new kind of being.

If one were to ask for the completion of the saying of Jesus, "They that are whole need not the physician, but they that are sick . . . " I imagine that nine out of ten would go on, "I came not to call the righteous but sinners to repentance," which is edifying, proper, pointless, and, so far as it means anything at all, a platitude. It is edifying and proper because the call to repentance is what we should expect a religious leader to issue. It is pointless because the business of the physician is not to exhort his patients to recovery but to cure them. And it is platitude that reduces the mission of Jesus to the same kind of thing that the Pharisees were already doing with no very striking success. The fact is, of course, that the important words εἰς μετάνοιαν do *not* appear in *Mk.* We owe them, along with the mis-information that Levi made a feast in his house, to *Luke.* If we read *Mk.* as it stands we should not get the impression that the meal took place in any house but the one where Jesus Himself was staying. Jesus calls Levi to follow Him and Levi does so. In the lodging of Jesus the meal takes place. The religious people are scandalized. They say with raised eyebrows—"He eats and drinks with publicans and sinners." Then comes the reply of Jesus, "They that are well don't need a physician but they that are sick. I did not come to invite the righteous but sinners." In other words: "You complain that I eat with these people: I reply that that is what I came to do." The truth is that we have here the first example of that activity which earned for Jesus the significant title "Friend of publicans and sinners." That is matter of history. Translated into

theological terms in the light of the Cross it becomes: "God was in Christ reconciling the world to Himself."

This, I suggest, *is* the secret of the Kingdom, the forgiving, reconciling, redeeming love of God, the love of God that is demonstrated in the fact that while we were yet sinners Christ died for us. It is the divine activity that does not merely command man to repent, but approaches men in such a way that it becomes possible for them to repent, and the uniqueness of Jesus in the Synoptic story lies in the fact that He knows perfectly that love of God and perfectly reveals it in His own dealings with men and women.

It is, I think, important to realize how much we are saying when we assert this. It does *not* mean—for me at any rate—that Jesus was just a decent friendly sort of person in the way that any one of us may be decent and friendly, only more so. It does *not* mean that He had a kindly interest in the reformation of bad characters in the sense that any one of us may have such an interest. These and similar things certainly appear in His life, as indeed they appear in the lives of many good people. But they appear in us—for the most part—as things which we consciously and conscientiously strive to attain: in Him they appear as the products of something else. There is behind them an inner power which is something more than a sense of duty, and so the simplest words and actions of Jesus have a spontaneity and an inevitable rightness for which we can find a partial parallel in the lives of the greatest Christian saints.

It is here that we are brought face to face with what is the unfathomable mystery of the Gospel, and recognized as such by the earliest Christians: what Paul calls the unsearchable riches of Christ, the love of Christ that passes knowledge, the thing that inspires Paul to bursts of lyric rapture in the middle of his driest and most rabbinical argumentations.

We do shocking violence to it when we attempt to reduce it to comprehensible terms, whether they be the logical terms of scholastic orthodoxy or the "ethical" terms that are now the fashion. This thing that the earliest believers—and many since—found in Jesus is not to be reduced to disinterested benevolence, on the one hand, nor wrapped up in metaphysical polysyllables, on the other. It has to be accepted with awe and wonder and the deepest humility.

> Behold the *amazing* gift of love
> The Father hath bestowed
> On us the sinful sons of men—
> To call us sons of God.

Beside this overwhelming fact our discussions about the infallibility or the sinlessness or the pre-existence of Jesus assume a merely academic interest. The business of Jesus is not to be a source of invariably correct information, nor yet to obtain an unvarying

succession of Alpha's when judged by our ethical standards. His business is to be the Saviour of the world by having and imparting that perfect love of God which utterly condemns and yet saves to the uttermost.

It may be objected that this is an attempt to put the closure on discussion of the moral character of Jesus, and that it fails to take account of the fact that the standard by which we venture to judge Him is His own standard, which He Himself sets up. To that it might, I think, be replied that it would be more correct to say that it is rather *our interpretation of His standard* that we use. For example, having understood the general tenor of the teaching of Jesus as excluding absolutely the use of force, we take offence, say, at the cleansing of the Temple. But, for my own part, I find it not difficult to suppose that the cleansing of the Temple was right, and that it is our understanding of the mind of Jesus that requires emendation on this point.

The total impression left by the Synoptic account of Jesus seems to be something like this. He is a real man, flesh of our flesh and bone of our bone, subject to all our limitations, open to all our temptations, capable of all our sufferings and joys. That is one side. There is another which can best be expressed by saying that He is the incarnation of the Kingdom of God the Father. That is not the same thing as saying that He was more righteous than Hillel or more virtuous than Socrates. Here, if anywhere, comparisons are odious; for we are faced by something unique and incomparable—a full revelation of the love of God that judges, condemns, forgives, and redeems. This is something frankly supernatural—miraculous, if you like. We are not here dealing with the highest achievement of man, the peak-point in the evolutionary process; but with an incursion of the Divine into human life, an act of God which creates new possibilities, and opens a new stage in human history, a *καινὴ κτίσις*.

The great books of the *N.T.*—the Pauline *corpus*, the *Epistle to the Hebrews*, the *Gospel* and *First Epistle of John*—are all of them attempts to re-state to others this miracle. And it is significant that they are the attempts of men who have first felt in their own experience the full force of the miracle itself. The Christology of the *N.T.* is the Christology of a *saved* community, the Christology of men for whom God in Christ has wrought marvellous things whereof they are glad, men who have discovered God in Christ, experienced the redeeming power of God through Christ, tasted the love of God through Christ, men who now ask themselves the question: What are we to say of Him through whom such things have come to us? Each man has his own way of tackling that question. In each the kind of answer that is given is coloured by the interests and intellectual background of the writer. And in each the emphasis is

different. But they are at one in this—that the question they have to answer is the same, and the experience that calls forth the question is the same: *What shall we say of Him who has done such great and Godlike things for us?*

I cannot do more at this stage than indicate in the barest outline what I conceive to be the essential features in the several answers. If one might make use of the old Reformation division of the offices of Christ, it might be said that John emphasizes the Prophetic, the author of *Hebrews* the Priestly, and Paul the Kingly in the work of the Saviour. For Paul the snatching of men from the power of the Enemy and the restoration of them to their true allegiance is the central thing. For *Hebrews* it is the achievement of perfect communion with God, the bringing of worship to its ultimate perfection. For *John* it is Revelation of the final truth of God, the shining of a heavenly light in the world's darkness.

For all alike the Gospel is essentially the news that God in Jesus Christ has done for man what man could not do for himself. This one thing that spells life for mankind is again differently expressed. For Paul it is δικαιοσύνη, the right relation between God and man. The relation that means the true life and the true happiness of man, is thought of in terms of the ideals of the Law and the Prophets, in terms of a covenant between God and man where God's faithfulness to His promises of blessing is linked up with man's faithfulness in obeying the moral requirements of God. As Paul sees the history of Israel—and indeed of all mankind—up to the time of Christ, it is a record of failure. Israel has not kept the covenant. The Gentiles have not been faithful to the truth that was revealed to them. In strict law God is thus released from the obligation to fulfil His covenant promises. It is open to Him to leave men to their fate, to let them continue in the service of the master they have chosen—Sin, whose wages are death. (Note that the wages of sin means the wages paid *by* Sin, with a capital S.) The good news is that in spite of man's faithlessness God remains faithful: that in Christ He fulfils His promises, that in Christ He breaks the power of Sin over men, that in Christ He reconciles men to Himself, that in Christ He founds a new humanity, that in Christ He gives to men a new power—the power of the Spirit, the Divine life—whereby it becomes possible for men to achieve the righteousness that is demanded. In this act of God the Divine majesty and power are manifested against all the forces of evil, the Divine mercy and forgiveness are revealed to the victims of Sin. God was in Christ condemning Sin in the flesh and reconciling men to Himself.

The author of *Hebrews* approaches the same set of facts from a different angle. Whereas Paul's chief interest is in the moral failure of mankind, and in the failure of the Mosaic law, considered as a

moral ideal, to produce the fruits of righteousness in human life, the author of *Hebrews* is concerned more with the ritual provisions of the Mosaic code considered as a means to secure a true worship of God and that perfect communion of the worshipper with God, which is for him κατάπαυσις—rest, peace, and perfect bliss. Here again the record is a record of failure up to the time of Christ: and here again the argument is that what the elaborate ritual of the Temple could not do has been done by Christ, Who has opened the way into the true Holy of Holies, into the very presence of God. The estimate set upon Christ in this book depends on the realized fact that He has done for men what men could not do for themselves. The door into the presence of God has somehow been opened from the inside.

The account given by *John* is, as I understand it, not essentially different from that given in Paul's letters and in *Hebrews,* though here again the interest of the writer and the angle from which he approaches the facts are different. For *John* the central point is Revelation. The chief end of man is to know God, and man's history is a record of failure to discover God for himself. The world lies in darkness, ignorance, and sin. True, in the history of Israel this darkness is shot through by the partial and occasional illumination of the revelations granted to the prophets; but now in Christ the light has shined unto the perfect day. The *Logos*—the self-revelation of God—has come to perfect and final manifestation in Jesus, the son of Joseph from Nazareth: and, having so come as a historical event, remains as an eternal possession in the *Paraclete*. This revelation in Christ is complete and final, because in it is given, not necessarily the whole nature of God, but certainly all that human minds and hearts can possibly take in. But—and this is the vital point—it is God's revelation rather than man's discovery. And what is this revelation? It is the manifestation of the truth concerning God: and the truth is that God is Love. And how is it manifested? Not in the mere statement of the proposition "God is love", but in the fact that the Jesus of the Fourth Gospel is in the first instance perfectly and completely the object of God's love; and then in His own life the perfect manifestation of that love to men, in the laying down of His life for them.

If, therefore, I may borrow a phrase from Paul, I should put the essential thing in the *N.T.* Christology in this way:

Paul: God was in Christ reconciling the world to Himself.
Hebrews: God was in Christ bringing men into communion with Himself.
John: God was in Christ revealing Himself to Men.

These are theological commentary on the historical fact stated by

Jesus Himself in the terms of His own day: "If I by the finger of God cast out demons, then is the Kingdom of God come upon you."

The vital thing is that it is an act of *God* and that it is in the person of Jesus that this act is performed. The *N.T.* doctrine is not that fuller and more correct information about God is imparted to men, which modern philosophers or theologians may improve upon. Nor is it that an ethical ideal superior to the Jewish or the Greek is set up, which modern moralists may revise in the light of—let us say—the new psychology. It is that God Himself is revealed, not in theological propositions or ethical precepts, but in a person and a life. And being so revealed, it appears that the revelation is in terms of the highest category known to us—that of love. Not love in the abstract, but in the definite concrete historical fact which Paul puts in a few words when he says, "He loved me and gave Himself for me." That revelation is final in the sense that it gives all that we can take in. It may be—as Spinoza held— that God has infinite attributes, that there are whole aspects of the Divine nature *not* given in the revelation in Christ. All that has to be maintained is that in Christ is given all that can be given to human nature. *Quoad nos* the revelation is final, because it gives all that we can take in, all that we need for the attainment of our true life. *Per se* it is the culmination of the partial and occasional revelations vouchsafed to the prophets of Israel. At this point I am content to quote the words of Friedrich Loofs[1]:

> If we eliminate the prophets, can the philosophy of the Greeks and Romans teach us to know God? Their God is after all but a part of the world, the primitive matter and the rational order of the universe—nothing more. The philosophy of the Christian centuries likewise does not bring us any farther. If we eliminate what it took out of the *N.T.*, it is not a hair's breadth in advance of the philosophy of the old Greeks and Romans. All we possess of the knowledge of God we have through Jesus, though in his connection with the *O.T.*

I conclude that no Christology is adequate to the *N.T.* which does not start from the fact that God was in Christ, revealing Himself to the world in a full and perfect way, bringing men into true and perfect communion with Himself, reconciling us to Himself. At the same time, this fundamental truth must be held and stated in such a way that it does not detract from the genuine humanity of Christ, so abundantly demonstrated in the Synoptic Gospels.

I must, however, add that I do not think that this second proposition is in very serious danger in these days. It is the first that is menaced on all hands. We live in an age when psychology and biology are deemed by many to be the keys that will open all doors—at any rate all doors that have keyholes: and there is no lack of those who will undertake to explain, or explain *away*, religion, the Christian

[1] *What is the Truth about Jesus Christ?*, 210.

religion, even Christ Himself. It is worth remembering that the same psychological methods that explain away religion can also be used in the same way to explain away the explanation, and those who make it. Further that we have in the Synoptic record the account of one attempt to explain Jesus psychologically and that Jesus denounced it as the unforgivable sin and blasphemy against the Holy Spirit.

As I sat down to write these closing words the latest number of the *Mansfield College Magazine* lay on my table and the motto on the cover caught my eye. I cannot think of any better words with which to apply the closure to this already too long paper than those. *Deus locutus est nobis in filio.*

T. W. Manson.

THE LIGHT UNFAILING.

Pain that so futile seems, and misery
That mocks our questioning:—these things
Their dark, impenetrable secret keep.
Yet as the gold crushed in the massy quartz
Retains its precious quality immune,
So goodness indestructible abides
Likewise a mystery. Wherein rejoice.
Yea in life's evil and engulfing hours
Let us remember that there is a light,
An immemorial radiance in man's heart
That touches with divine significance
His inexplicable and slow ascent.
That light will never be put out, but who
The secret of that high and holy flame
Can ever win, or, winning, ever tell?

A. Landon.

THE CATHOLICITY OF CAREY.

1934 was the Centenary of William Carey's death even as it was of Robert Morrison's, and the name of the former has been much to the front amongst the Baptists. Writers have frequently called attention to his courage, to his faith, to his scholarship, and to his indomitable perseverance, but there is one characteristic of his which has not been brought so prominently into public notice—his largeness of mind and catholicity of outlook. He surmounted difficulties, reverses, and disappointments which would have quelled the ardour of a smaller soul, but he did more—he surmounted also the narrow conceptions and mental limitations of his day. He is commonly regarded as the man of one great idea, but in his case, as in that of others, that great idea enlarged his whole thinking. He was a pioneer not merely in the establishment of modern Protestant Missions but also in the rightful methods of their prosecution. He was not only far ahead of his contemporaries in many ways, but he also remains ahead of some of us to-day.

This characteristic of his is the more remarkable when one remembers the nature of the surroundings of his early years. Till he went to Leicester in 1789 he had never lived in a town. For 28 years his life had been spent in villages, and villagers in every land are proverbially conservative in their ideas and narrow in their general outlook. The education he received was a village lad's education of the eighteenth century. It was his quest for knowledge which lifted him above the low mental level of his associates and enabled him to discern far horizons. His hobby of natural history supplied in part an impetus, and this was supplemented by his interest in books of travel. These, as it were, opened up to him new worlds—worlds that were at any rate unknown to his daily companions. It was this latter interest which seems to have prompted his acquisition of other languages. Before he went to India he had mastered three "dead" languages and three modern European ones, and thus came into contact with literatures other than his own. But it was not only in matters of secular knowledge that he outstripped many of his contemporaries—it was in theological matters also. Paley, the author of the *Evidences*, belonged to that time, and his book reflects the apologetic nature of much current religious thought. The Church was occupied in setting forth the reasonableness of Christianity by logic and argument. It sought to "apologize" for its existence. It was content to try to hold the fort at home without having any desire to engage on an arduous and distant campaign. Moreover ultra-Calvinism had "drugged and paralyzed Christ's Church." Denominational distinctions also ranked high: even Carey in his

plans for evangelizing the world felt himself handicapped by them. In some places theological disputes—as barren as they were bitter—obsessed attention; in others, formality of religion was conjoined with low ideals of life. The broadmindedness of Carey and his crusading zeal were certainly not the outgrowth of his environment.

He had not long entered the ministry before critics discovered in him this trait. His first pastorate was at Moulton, and there his reputation as a preacher gradually grew till he was invited at times to preach in neighbouring towns. Those were days when religious controversialists were ranged not as Fundamentalists and Modernists, but as Calvinists and Arminians. Heresy hunters soon found in Carey a quarry. Dr. Ryland, the minister of the Baptist Church at Northampton, was filled with shame and indignation to note that, if Carey were conducting a service in his Church, several individuals would not attend, "discovering in him a strange spirit, and calling him an Arminian." Carey's ideas, and possibly also his phraseology, were new to them, and certainly his reading of the Bible was on larger lines.

Carey was too broadminded to remain merely the enthusiast for Foreign Missions. From Moulton he went to Leicester to a pastorate that taxed all his wisdom and courage. His desire that the Christians of his day should launch out into the deep was no less, yet his soul was sensitive also to needs nearer home. He still felt the burden of heathenism yet he felt also the burden of wrongs and anomalies in connexion with his own land and people. He became one of the local Nonconformist leaders in the contest for the repeal of the Test and Corporation Acts. He allied himself with those who protested against the brutal treatment meted out to criminals and to the insane. He was an ardent supporter of the agitation against the slave trade. He advocated, too, freedom of thought and the widening of human knowledge to keep pace with fresh scientific discovery. He took an active interest in the local Philosophical Institute where social reformers and scientists came to give lectures. Theologically its leading members differed greatly. Carey the Baptist found himself in comradeship here with a Churchman, a Quaker, a Unitarian, and a Deist—all united in fellowship by their quest for truth and righteousness. He sought to make England a better England as well as to win the world for God.

His catholicity of spirit enabled him to rise above a narrow denominationalism. He would have preferred that the Foreign Missionary enterprise should be a united crusade of the whole Church of Christ, yet in his day the only activity in which all branches could unite was that of prayer, and he urged more mutual activity along that line. He felt that for the present each denomination would need to form its own Missionary Society, though he hoped that it would

be in friendliest communication with the rest. His spirit in the Unseen World must have rejoiced greatly to mark the increasing co-operation in plan and effort amongst the different Societies which has been a prominent feature of the twentieth century. Nor did he desire that there should be such a differentiation between Home and Foreign Missions as has too often been the case. He never used the term "Foreign Missions" in the writing of his "Enquiry." He regarded the work of the Home ministry and of Home and Foreign Missions as on one and the same basis, and he felt that if every Christian gave regularly and proportionately the needs of all could be met. Handicapped as he was by the existing denominationalism at home he was freer when he went abroad. The Serampore trio admitted all who were Christians to the Lord's Table long before the generality of Baptists in England did so. The Church which he founded in Calcutta for Europeans was originally a Union Church, and not specially a Baptist one. "Wherever Henry Martyn goes," he once said, "we need plant no Mission." It mattered little to him whether Indians became Anglicans or Baptists, so long as they became Christians. To him, as to most missionaries on the foreign field, the reclaiming of the outside jungle is more important than the extension of one's own denominational garden.

The same breadth of mind, too, dominated his projects and activities in India. Though he had gone to that land primarily to preach the Gospel to Hindus yet he found that the Europeans resident there needed his ministrations too. He founded the Lall Bazar Church in the neediest Anglo-Indian quarter of Calcutta and the Marshmans opened a boarding school for European children. Protestant Missions have not paid the same attention to the Anglo-Indian community in India that the Roman Catholic Church has done, and too often work amongst Europeans has been relegated to a secondary place. Criticism, too, in modern times has been directed against the educational work of Indian Missions on the ground that it was distinct from direct evangelism. Carey did not think so. He conjoined education with evangelism. He was the pioneer of popular education in India before ever Government or Municipalities felt their responsibility. When Serampore College was founded he had already established free vernacular schools within a twenty mile radius of Serampore and there were some 8,000 scholars. The College itself was founded on the broadest possible basis and was open to all without distinction of creed, caste, or colour. In its curriculum the Hindu Shastras and modern science were included as well as the Christian Scriptures. Carey had no fear for the Bible, nor thought he was dishonouring it even though the teachings of the sacred books of other faiths were associated with its instruction. He himself translated some of those sacred books as well as the Bible

and so incurred a reprimand from the Home Committee. Though his own work kept him to one station yet his range of vision included the regions beyond. He instituted a far-flung line of Mission stations across North India; and Burmah, Java, Ceylon, and China came also within the scope of his endeavours. Some years ago the writer, when on the staff at Serampore, found in the College Library records of letters received from some of those distant outposts and was surprised to note that Carey was Administrator of a wide-spread Mission as well as Principal of a College and Translator of the Scriptures. In the Covenant which he drew up as a guide to himself and colleagues there is found this clause: "To watch for every chance of doing the people good." He could not have described a wider circumference than that. Yet withal he kept up his hobby of gardening, and that on the same colossal scale as his other enterprises.

Carey was a century ahead of his time, and we are only now beginning to catch him up. In the larger and truer estimate of the ethnic faiths, in the co-ordination of educational and evangelistic work, in the development of medical missions and leper asylums, in the greater stress that is being laid on rural reconstruction and social service, in our Church-centric policy, in the principle of the comity of Missions and in the growing spirit of unity and co-operation we are but following in his footsteps. We have our World Missionary Conferences now, but the idea originally was Carey's. There have been individuals who have thought that their work would be more effective if they adopted Indian modes of dress and living. Such would have done well to heed Carey's words to Bampton, one of the early General Baptist missionaries:

> The Master won't thank you for committing suicide. It's yourself, and not these externals that will make the abiding impression.

The writer met some years ago the founder of a small Mission who was constantly quoting Carey's achievement and claiming to imitate him yet who lacked Carey's broadmindedness and catholicity. And there have been those who, while they lauded Carey, have yet censured missionaries who were following some of his methods. The fact of their criticism showed how little they had studied Carey himself. He was a man of many ideas yet of one special one, and it was the influence of that which affected his whole thinking. In him we see how "a great idea can greaten a man for evermore."

J. Ireland Hasler.

A MODERN SEER:

THE POET-SCIENTIST, RONALD CAMPBELL MACFIE.

If a prophet is not without honour save in his own country, it is equally true that he is seldom honoured by his own generation. Sometimes he is stoned, more often he is ignored. The market-place is noisy with the cries of cheap-jacks, and amid their clamour his still, small voice is wont to go unregarded. He does not strive nor cry. He beats no big drum. He makes no effort to tickle the ears of the groundlings, and the consequence is that, although a few here and there may stop and listen to him, the crowds hurry by oblivious of his message.

This has happened in the case of Ronald Campbell Macfie, a prophet whose poems are "the precious life-blood of a master-spirit, embalmed and treasured up to a life beyond life." In England few have ever heard of him. In Scotland, the land of his birth, he is rather better known. Yet mention his name to the wayfaring man in either country, and it is likely that his response will be, "Macfie? Macfie? Whoever on earth was he?"

Genius, however, has a habit of getting itself recognized, however long it may have to wait for its laurel-wreath. And this man was a genius beyond cavil. Doctor, scientist, philosopher, and above all poet, the elements were so mixed in him that it is hard to think of a contemporary with whom to compare him.

One who knew him intimately wrote:

> His was a mind that had feet to explore, eyes to wonder with, and wings to soar; his was a soul that followed a star. Hating all shams, he went his own way, thinking his own thoughts—mostly of things afar. Never was there an imagination that flew higher, nor flung wider, never a reverence more tender and deep; never a clearer vision of God, nor a surer faith in the unseen world, yet never a man with more human fellow-feeling with all suffering and fellowship with little human weaknesses and loves and joys.

That is the tribute of a friend; but even one like myself, who has known him only through his books, can endorse every word of it. This man "belongs to the ages," and though as yet few may have glimpsed his greatness, the moment will surely arrive when he will come into his own.

Chance made me acquainted with him ("Yet *was* it Chance?"—I do not think he would have said so.) Reading *Public Opinion* one day I came across a review of a newly-published book, *The Faiths and Heresies of a Poet and Scientist*[1]. The title arrested me, the extracts given stirred my interest. I got hold of the book and read

1 Williams and Norgate, 1932.

it, and interest quickened to excitement. Here was something not merely uncommon but startling—a man of science testifying, with utter conviction, to God and immortality, and moreover a poet of quite astonishing range and power.

I obtained his *Collected Poems*[1], and as I explored them, surmise settled into certainty that I had indeed hit upon a new continent.

Naturally, I felt that I wanted to know more about this scientist-poet. Through the kindness of one of his friends, I was able to learn something of his life-story. I read more of his books, taking *The Theology of Evolution*[2], which was published posthumously, as a holiday task. With each step in this pilgrim's progress, I was more impressed. The prose works, I found, revealed fresh depths in the poems, the poems opened new windows on the prose. Wonder "grew and stirred." Lines, and even whole passages, from the poems printed themselves on my mind, and finally I became so enthused that I felt I must seize every chance of telling others about my discovery.

Macfie was born in Aberdeen on 27th May, 1867, and far and wide though he travelled his heart was always homing to the "granite city," where he first looked out on this "lovely-terrible" world. In "The Aberdonian," written only a few months before his death, he wrote:

I find no pleasure in a wreath
  Of rose, and amaranth, and vine,
Give me the purple of the heath,
  The golden broom, the sombre pine.

Give me the East wind keen and sharp,
  Shouting across the Northern Sea,
And I will offer it as harp
  The body and the soul of me.

And so indeed he did. Aberdeen was his mother in a double sense—his *alma mater* as well as his birth-place. He graduated at King's College, and in one of his poems written in the early days of the war he poignantly recalls those student days.

I who have felt the North-Sea brine
Upon my lips, whose eyes have seen
The sunlight and the moonlight shine
On the white streets of Aberdeen—
I who have walked in scarlet gown
Beneath the crumbling granite crown,
Who still in fancy and in dreams
Climb Lochnagar,
And hear afar,
The music of its mountain streams,
Whose heart is still

1 Humphrey Toulmin, 1929.
2 The Unicorn Press, 1933.

In every rill,
Whose hopes wade knee-deep in the heather—
Surely I know,
Where these boys go,
My soul and theirs must go together,
That mine their blood and mine their breath,
Their fame, their shame, their life, their death.

His master-thought, that Mind is at the back of all things and that "every star is needful for a rose," finds typical expression in his Quartercentenary Ode, "Marischal College," written to commemorate the completion of the new granite buildings.

Eternity was author of thy plan;
The fire-mist, and the sun, and earth, and man
Joined in the making. Yea, by fire and thought
The gracious granite miracle was wrought.
And now thou art full-grown—
Full-leaved, full-blown—
An encrinite,
Stately and white,
A lily made of stone—
A torch that flares across the night
Of the Unknown—
The spindle and the loom of light—
An altar and a throne—
A temple where the feet of Truth may fare—
A peak where wisdom may be set on high,
Under a cloudless sky,
In Alpine air.

It may be added that he became M.B., C.M. of Aberdeen in 1897, and that the degree of LL.D. was conferred on him in 1913.

Ronald Campbell Macfie was a man of extraordinarily wide interests. He travelled much, held many important medical appointments, and wrote a great variety of books, ranging from medical and philosophical treatises to stories for children. But above all he was a poet born. He wrote his first poem when a boy of fourteen,

> at that time drawing wonderful windmills and horses and not quite of a mind whether Art or Poetry had laid her spell upon him.

It was his love of poetry that first drew him to science. "Probably," he tells us,

> if a teacher had not set me to translate an Ode of Horace into poetry, and if it had not, more or less accidentally, been an Ode that I managed to turn into good verse, I should never have become a poet; and, as it was the poetry in science that first attracted me to science, I should never, without that Ode of Horace, have written these pages.

And, as he pursued his researches, the scientific student became so fused with the poet that science took wings and soared to heights untouched by any other writer.

Herein lies the unique significance of his work. He was, in the truest sense, a "seer," interpreting the new vision of the universe

which science has given us, setting it to music and investing it with spiritual meaning.

One of the most tragic paradoxes of our time is that science, which has unlocked so many doors and disclosed to men such new infinitudes of surprisal, seems in so doing to have dulled their sense of wonder and made them slaves of a soulless mechanism. The specialist, "learning more and more about less and less," cannot see beyond his own particular burrow. The man in the street, made *blasé* by an embarrassment of riches, takes for granted the marvels which science has brought to his door. The almost miraculous progress in mechanical contrivance has led to a worship of the machine which denies all spiritual values and drives Mind out of the universe.

Far otherwise was it with Ronald Campbell Macfie. The more profoundly he explored the mysteries of nature and the more he learned of her secrets, the more reverently he bowed in worship and the more convinced he became that it was incredible

> that a world like this of ours—a world so knit together to produce marvellous results, a world full of living men and women—a world containing beauty, and wisdom and love, could ever have come into existence without a Creative Heart and Mind.

This conclusion he argued out, with great learning and in great detail, in his prose works. With the humility common to so many great men he took for granted that his readers knew as much as he did, and his books abound in "jargon" which makes one grateful for a glossary. Nevertheless, the main thread of his argument is clear enough to follow without stumbling, even for a layman like myself, who has had no training in the schools or the laboratories. It is set forth most simply in *The Faiths and Heresies of a Poet and Scientist,* whence I may reproduce an outline.

In the inorganic, and still more plainly in the organic, world the writer finds cause to "suspect a Creative Mind"; the

> complicated intricate concatenation of factors consistently and co-operatively preparing for life, and maintaining life, and varying life, points to Purpose, and this permits an escape from blind mechanism and an intellectual right to *hope* that a God is behind phenomena.

This, however, is as far as science can take us. It offers impressive evidence in support of a hypothesis, but it cannot give us absolute assurance. For this we must call philosophy and intuition to our aid. There is the fact of consciousness, whereby we apprehend the external world, and in which alone it has reality. There is "the testament of beauty." There is the causal instinct, "as fundamental as the sense of my own conscient existence, in which it originates," and which can find satisfaction "in no cause less potent and absolute than an infinite divine Mind."

These in their turn afford foothold for the conviction of Immortality.

> We were not made with such exquisite skill for nothing: we were not given the visible universe and hands and eyes and hearts and brains merely to end in nothingness. It is impossible. Cruelty and suffering and sin may deny God, but the denial is only a whimper, compared with the exultant affirmation of the infinite wisdom of the body, and of the infinite vastitude of the cosmos.

This argument he elaborated in other books, of which *The Theology of Evolution* is perhaps the most profound and challenging. But its heart is to be found in his poems, and it is through them that it is best to let him speak.

He was very conscious of his "calling." Indeed, like the Old Testament prophets, he might have prefaced his message with the words, "Thus saith the Lord." As he wrote in "Inspiration,"

> Not mine the music's merit,
> Not mine or praise or blame,
> Save as the sons inherit
> A father's noble name,
> For from a Greater Spirit
> My song like echo came.

"Lover of beauty, to the world he gave beauty of love, of beauteous things the best," and one cannot forbear quoting some of his shorter love poems, which for simple loveliness deserve a place in any contemporary anthology. Take "Reckless," for instance:

> This is the reckless thing I do,
> Simply because her eyes are blue,
> As are the summer skies above her;
> Merely because her eyes are blue,
> This is the foolish thing I do,
> I love, love, love her.

Or "Faith":

> If Faith were given human form,
> Alive and warm,
> I think thy steady-burning eyes,
> Where Love, and Hope, and Courage dwell,
> I think thy mouth, so sweet and wise,
> Would suit her well;
> For if not very Faith thou art,
> Yet Faith abiding in thy heart
> Hath wrought thy features to her will,
> And made them pure, and glad, and still.

Beauty, with him as with Bridges, was not an "extra." It was something fundamental in the scheme of things, the "testament" of the Creator's loving-kindness, the

> ladder of joy whereon
> slowly climbing at heaven man shall find peace with God.

He puts this conviction with peculiar force in his great poem, "To the Queen of England," where he confronts the Apollyon of Pain and overcomes him.

"If God is, and if He be all-powerful, how can He permit the

suffering which seems in the warp of life?" The question is far older than *Job*. It must have importuned man ever since he began to think. And with the development of thought it has become more, and not less, insistent.

Our poet has his own answer to it. Life, he admits, *is* shot through with suffering—and God allows it.

> He cares not greatly for our bodies' weal,
> He withers and defaces them with pain,
> He tortures them with cancer and disease,
> He wrinkles them with age and sordid care,
> He martyrs them with famine and with fire.
> But Time
> Is but a passing moment, and our flesh
> Merely a garment for a little while.

We are "immortal souls," and to be rightly judged these things must be esteemed "in the white light of immortality."

> Immortal God
> Ripens our spirits by the outer world,
> And by the strong ideas that we call
> Our bodies, and thereby He gives to us
> An inner beauty and an inner life.

Foolishly we petition him "for wealth, and worldly happiness and health." He heeds us not—for these are not the things that minister to the soul's growth.

> Oh, we may pray, and pray, from morn to night,
> He will not give our bodies one more bliss,
> Nor grant them one less agony of pain,
> Nor hold the lava of Mount Pelée back,
> Unless to make our souls more bright and deep.

Yet God *does* answer prayer—answers it is ere it is uttered—if only we pray for what we truly need.

> We sow the wheat to make our bodies rich,
> And evermore the chance of rain or drought
> Bemocks our labour; but amid the grass
> The crimson poppies beautify our soul,
> And in the sky the larks are shaken with song,
> And the white mountain-peaks, against the blue,
> Uplift our dreams; and the waves surge and moan;
> And stars and planets glorify the night.
> How God must love our souls to labour so!
> What miracle of love is in a rose—
> What patience, and what passion, and what art!
> How fair and finished are the very thorns
> That wound our fingers! We may pray for bread,
> And hack ourselves with knives before His face,
> He will not hear; but if for love we pray,
> With love by night and day He feasts our souls;
> He surfeits them with dreams and thoughts and hopes,
> With roses, and with rainbows, and with dew;
> He puts cool poppies in the hands of Pain,

He sprinkles sunbeams on the brow of Death;
He gives us Wisdom, Beauty, as we will,
Because we are immortal souls.

Thus our poet, who as a scientist knew all about the "ruthlessness" of nature, and as a doctor had witnessed human anguish at its worst, faced the great mystery of pain, and found in beauty the thread of gold which led out of the labyrinth. "Sorrow is hard to bear and doubt is slow to clear," and many will feel the explanation inadequate. But, to put it no higher, it is vastly more satisfying than the professional question-begging which so often passes for apologetics, and those at least who share his passion for beauty will find it a light to lighten their darkness.

Never was there a poet who loved nature more passionately, never a student who probed deeper into her secrets. Yet he wrote few "nature poems." Instead, like some lovely dye, his love of nature seeped into all his verse, and lent him succour in his great argument. Many illustrations might be given, but perhaps an extract from "The Pacifist" will bring out the point most clearly. Incidentally this poem, which is dedicated to Siegfried Sassoon, is one of the greatest indictments of war ever written.

Behold, upon some golden April day
The purple hazes kindle into green
Upon the beeches, and like founts at play,
The leaping, lucent, viridescent spray
Of the young birches dances in the breeze!
Behold, like creamy surf of surgent seas,
Heaped by a storm, the glory of the may!
And see above its bloom
The tassel and the plume
Of lilac and laburnum swing and sway
Like flaming censers in the golden air!
These things are wondrous, and divine, and fair;
And yet the moment that a man we slay,
In his dead heart they wither all away—
Yea, all the colours marvellously made
By the miraculous breathing of the Lord,
Blacken before his eyes and fail and fade,
Pricked like a rainbow bubble by a sword.
Moreover, when you kill,
Not only do you still
On human lips some song or loving word.
You dumb far more; you dumb far more than these—
You dumb the multitudinous melodies
Of wood, and wind, and waterfall, and bird,
And thunder-roll, and ocean-tide, and river;
For these things by a living man are heard,
And when he dies, are hushed in him for ever.

As will be seen from this passage, Ronald Campbell Macfie possessed a marvellous command of rhythm. He had also the poet's niceness in the choice of language, using not only the right but the

inevitable word, and selecting it, not merely because it fitted into the schematic pattern, but because of its "significant meaning." As a further illustration, the short poem, "Paradox," may be quoted, where every word counts and none could be changed without spoiling the whole:

> Like a white lily swaying in the wind,
> So rooted, yet so restless, is thy mind;
> And thy high soul is like a burning star,
> So steadfast and so swift, so instant and so far.

As I have suggested, however, it is in the fusion of science with poetry, the poetic interpretation of the great cosmic process, and the insistence that throughout it all "one increasing purpose" can be discerned, that the unique significance of Ronald Campbell Macfie's work is to be found. In "War"—probably the greatest as it is the longest of his poems—he paints the whole pageant of evolution. It is an extraordinary achievement, staggering in conception, magnificent in language, ranging earth and heaven in its thought. It must be read in its entirety if its real greatness is to be appreciated, but some idea of its power may be conveyed by extracts.

The first part is a poet's paraphrase of Science's New Book of Genesis.

> Spinning in space, a filmy cloudlet shone
> Festooned and frayed,
> Like a torn braid
> Of woven pearls and silver—thin and wan
> As tenuous ghosts that in the saffron dawn
> Upon the sweltery banks of Acheron
> Swither and sweal. And ever and anon
> Out of the margin of the mist there came
> Flurries of flame
> And drifts of scarlet scud,
> As if of glairy tears, and clotted blood,
> Together spun—
> Spindrift and spume of the vortiginous surge
> Of a sun-shattered sun,
> Around whose fiery wrack was furled the cloud,
> Like swaddling robes, or bridal veil, or shroud.
> . . . . . .
> So seethed the cloud, and reeling from the gurge,
> Smelted and smoothed from the rough *débris*
> By the hot hands of Fire, the Thaumaturge,
> The Earth leapt free.

The aeons pass. Girdled by a frost "so fierce could curdle flame to ice," the molten planet begins to cool. At last, "like scalded tears from closèd eyes," there trickles through

> A drench of dew,
> An ooze of tepid rain.

Rills become streams, streams rivers, plunging madly out of view,

Down precipices steep
Into the chasm deep
Trenchèd and torn
In the Earth's wounded side
By the phrenetic tide
When the white moon was born;
Till, lo, in creeks and bights and bays,
Clad in a shining rainbow haze—
A diapase
Of chrysoprase,
And lapis lazuli,—
There dreamed and gleamed,
And played and swayed,
And surged and sang *the sea*!

But these were only preparatory miracles. Life, the marvel of marvels, was still to come.

The lustral fires burned low,
The lurid glow
Of the live lava dimmed and died away,
Only betimes an ember, burning slow,
Gleamed in the ashes grey,
Like an eye glazed and dull
In the worm-nibbled skull
Of some dead beast of prey,
And softly round the ledges of the land,
The surf went fumbling like a lover's hand,
Feeling with wistful wonder
A living heart thereunder
That beat and throbbed athro' the silver sand;
Or kneading clay and lime
Into a tawny slime
That in the swaying motion of the tide
Quivered like some sea-monster's wrinkled hide.
And, lo, upon the tawny briny mud,
Amid the scattered scud,
Flickered a smouldering bud—
A spark of green—
A little speck, a tiny spore,
That on the vast savannahs of the shore
Was hardly to be seen,
Not tinier the dust a zephyr blows
From the new-ripened anther of a rose,
Yet in its core
Were hidden more
Wisdom and love,
Beauty and grace,
Than all the suns and all the stars of space.

Then, in a magnificent passage, the poet goes on to describe the coming of man.

So the fierce aeons ran,
Till with exalted head,
Thronèd upon the dead,
There stood immortal man—

Fruitage of all the tilth
And spilth
Of fire—
Following dreams and driven by desire.
Through the gate of breath,
In the arms of Death,
By the path of Love, from the pit of shame,
With a fiery past,
And a future vast,
To the world he came.

. . . . . .

Spawn he was in the steamy mire,
Fins he was in a primal sea,
Wings he was in the feathered choir,
Or ever he came a man to be.
Of dead the mountain peaks are built,
Of dead the soil, of dead the silt—
The dead that led the way to him
Through shell and claw to brain and limb.
In every thought, in every part,
Made is he of a million slain,
Blood of the dead is in his heart,
Dreams of the dead are in his brain.

. . . . . .

Made at such infinite and fiery cost,
Wrought with such delicate and deadly art—
Spirit and heart—
Out of things born and buried, found and lost—
With all the energies of fire and frost,
Of wind and flood,
Of life and death,
Tempestuous in his tidal blood,
Combustive in his burning breath—
With unconsumed Eternity behind,
With unconceived Eternity before,
Man, the custodian of immortal mind,
Stood with bewildered senses at the door.

In a few wonderful stanzas the progress of man—"a pigmy creature with a giant brain"—is sketched.

And still there sped the spear and flashed the sword,
Carving the human clay;
And still life came of death, and joy of pain,
And still, as Man his fellow-mortals slew,
Like a red rose, watered with bloody rain.
The human spirit grew—
Grew in the depth and height of its desire,
Grew as the Earth had grown amid the fire.

This concludes the first part of the poem. The other three parts, which contain passages of equal splendour, deal with the War, and we need not consider them here, save to quote the final stanzas, both as reminder and challenge.

O bravely men have striven
For this or that high prize,
Yet they are drawn and driven
To ends they have not wrought for,
To good they have not sought for,
To goals they have not fought for,
By Love that never dies—
By the same Love impassioned
That filled the Earth with fire,
And fiercely, finely fashioned
In Beauty its Desire—
By the same Love whose sighing
Is Pity's gentle breath,
By the same Love who dying
Conquered Death.

. . . . . .

Not conquests of great cities,
Not mastery of great seas,
But little loves and pities,
Will be their victories.
Yea, little loves and pities,
And children on their knees—
Fair children to inherit
New soarings of the soul,
New faculties of spirit,
As centuries unroll—
Not arrogant ambitions,
For Empire rich and broad,
But ever brighter visions
Of the wise heart of God.

. . . . . .

From every crater bloody,
Will bloom a kindly thought;
From every tortured body
Some beauty will be wrought.
Love will again awaken,
Truth will regain her crown;
Men's seismic souls have shaken
A million Dagons down.

I have quoted from "War" at length because it is impossible, without such substantial extracts, to indicate its theme or its quality. In one passage after another the reader will have noted how the scientist speaks through the poet—or rather, perhaps, how the poet interprets the scientist. Of this, the stanzas describing the coming of man are particularly striking illustrations. Many of the ideas of which a mere hint is given in a line or a turn of phrase are elaborated in the prose works, where naturally the man of science has fuller play. This applies also to many of the other poems—"To the Queen of England," for instance, from which some extracts have already been given.

This poem, besides its exaltation of beauty and the light it throws

on the problem of suffering, is a remarkable essay in idealist philosophy, and the argument on the relations between Mind and Matter is most closely wrought. For example:

> The commotion of the sun
> Makes ripples in the ether, and the waves
> Lap-lap upon our eyes, and there are light
> And shining colours; and we say the sun
> *Causes* the sunshine, but the sun is naught
> Except the sunshine, and the sunshine gleams
> Within us. And we say that eyes perceive
> The light; but what in very sooth are eyes?
> Eyes, like the sun, are nothing save in thought.

Or again,

> Shall a corpse,
> Known only by our spirits, make us doubt
> The soul within us? Lo, yon solid stone
> In very sooth is seething like the sea:
> Its atoms thrill, and throb, and swing, and sway
> In syntony with every sun and star;
> And all the atoms of the universe
> Are wedded by the ether into one,
> And with this subtle ether we can play,
> Ruffling it into light, and force, and sound,
> As a wind raises ripples on a lake.
> And shall a corpse, amid such mystery—
> Itself so moving and mysterious—
> Itself but linked ideas in our soul,
> Make us afraid? How can a single drop
> Of liquid potent poison drown the soul,
> Which holds the stars, and suns, and ether-sea,
> And love, and hope, yea, and the poison-drop
> Within its various, vast infinitude?

If I had to select a single poem of Ronald Campbell Macfie as containing the quintessence of his teaching, it would, I think, be "Chance." Here, in quite small compass, his whole creed is summed up, scientist and poet uniting in triumphant testimony to the goodness of life and the Great Design which runs through all the Universe.

It begins by putting the case for the sceptic.

> Surely it is a whirl of Chance,
> This ever-changing atom-dance
> Of dust and wind,
> Of brain and mind,
> Of variant and circumstance!
> And if a Spirit be behind,
> He must be deaf; he must be blind.

How is it possible to argue that there was prescience in the scheme of things?

> Was it decreed
> That one small seed
> Should grow into a living man,
> And one for aeons only breed

A trilobite, a worm, a weed?
Was it decreed? A micron swerve
In some swift atom's orbit-curve
Had changed its goal
In sense or soul,
In blood or blossom, node or nerve,
And how could prescient Will control
The intricate rhythms of the whole?

Moreover, if reason rejects such a conclusion, what is it to make of the caprices of Nature—the "acts of God" which mock man's best endeavours, the hideous ravages of disease? Can "prescient Will" be traced here?

Though all that Life could salve and hoard,
And all Experience amassed,
Are in our lives and loins at last;
Yet even now the aeons' toil,
The magic fruitage of the moil,
And agonies
Of centuries,
A wind can wreck,
A worm can spoil,
And tiny cohorts of disease,
Can rot half-ripe eternities.

And so (still speaking as the sceptic) the poet concludes,

Creatures of Chance, we live and die,
Chance is the Power we deify,
Whose wanton will
Squanders its skill,
Selects or slays, and knows not why.

But then, as in some mighty chant that suddenly swings from the minor into the major key, he rounds on himself and asks,

Yet *was* it Chance whose fumblings brought
Life from the burning cloud, and wrought
Of Earth's cold crust
And lifeless dust
A living world with Beauty fraught?
Chance? Then in life and death we must
In Chance's wisdom put our trust.

The changeful light of human eyes,
The surgent seas, the sunset skies,
The starry throng,
The choirs of song—
If Chance wrought these, then Chance is wise,
If Truth and Love to Chance belong,
Then Chance is fair and Chance is strong.

If Chance can dance the dust afar
In myriad motions to a star,
If Chance can mould
With pollen gold
The silken seeds where lilies are,
If Chance one daisy can unfold,
Then God the hand of Chance must hold.

. . . . . .

And though for aeons at its loom,
Love weave a body or a bloom;
Though spore or germ
Destroy the sperm
In flower or body, pod or womb,
And mighty forests find their term
In tiny nibblings of a worm;

Yet the creative plastic force,
The *vis a tergo* at the source,
Whose power found vent
In Life's ascent,
Is not extinguished in a corse,
Nor tumbles with its tenement,
But still persists, unworn, unspent.

And still forever weaving, spinning,
Towards its eternal goal is winning.

And so the poet sums up,

Then though it seem a whirl of Chance,
This ever changing atom-dance
Of dust and wind,
Of brain and mind,
Of variant and circumstance,
Yet there must be a Power behind,
Loving and strong, not deaf and blind.

With the triumphant affirmation of this wonderful poem, one might conclude. Yet one other thing remains to be said. Macfie wrote much about death. The thought of it seemed to be constantly present with him, and at one time in his life he was warned that at any moment he might have to meet the dark angel. Yet there never was a writer to whom death meant so little. He faced it serene and unafraid, for he was persuaded that

> the River does not bound the King's country, but only runs through it, and this side and the other both belong to the King.

Not even Browning, in "Prospice," fronted death with such high-hearted faith as is revealed in "An Adventure":

What an adventure it will be to die,
When the dark sky
Rends like the sepals of a ripened rose,
Parts to disclose
The golden Heart of Beauty at its core!
What a divine adventure to explore
The Valley of the Shadow, where the roar
Of Life's red river gradually grows dumb,
And darkness strangles us and we become
Sightless, and numb,
Nerveless, and cold,
Feeling the dear familiar body torn—
A robe outworn—
From the emergent spirit fold by fold!
What an adventure it will be to die,

And in a magic moment be reborn,
Passing upon the pinions of a sigh
From night to morn—
To wake from sleep and find
The eyes no longer blind;
And like a sword, unsheathed, and bright, and bare,
The swift, emancipate, immortal Mind
Flashing and flaming in an ampler air.

It is nearly four years since he himself was called on to embark on that "divine adventure." His *Last Poems*[1], containing some of the purest gold of his poetry, appeared in March, 1934. His *Love Poems*[2] (collected and dedicated "to Rose," according to his last wish) were published in April, 1934. His death was scarcely noticed in the newspapers. He had no Abbey funeral. Yet he has left behind him "a sheaf of song" and "a crown of thought" which are sure title-deeds to immortality.

"He had few worldly possessions," writes one of his friends,

> no-one could have had less or cared less about them—but whenever one wanted to give him some little thing or another, he would always say, "Get me a new reader." That was what he liked best and wanted most—people who would read him and understand him and believe him and for whom his work would mean much and make it worth his doing.

It is in the hope that it may help to fulfil that wish that I have written this tribute. I grieve that I never met him in the flesh, for to have known him must have been a wonderful privilege. But merely to have met him in his books is an experience for which I shall never cease to be grateful and I am eager for others to share it. As he wrote of his friend, Fred Noel Paton, so it may fittingly be said of him,

though now his way
Lies in the silent Land of the Unseen,
Still are his courage and his love our stay,
Still on his faith and fortitude we lean.

ELLIOTT DODDS.

1 Humphrey Toulmin, 1934.
2 Humphrey Toulmin, 1934.

AUTHORITY AND THEISM.

It is a truism to say that, historically, theistic belief and authoritarian claims are closely interwoven. But this truism describes a situation which bristles with problems. The most important, at any rate philosophically, of the problems thus raised is, How far can theism itself be validly based upon authority?

I must request forbearance whilst I approach this problem circuitously, distinguishing it from some of the other problems involved in the relationships between theism and authority, and partially indicating the answers to these. The reason for such an approach is twofold. Firstly, the distinction and solution of side-issues has in most inquiries the effect of wholly clarifying and half solving the main issue. Secondly, to sort out the various problems of authority is a task worth while in itself, since one result—alas, has there been any other?—of the long controversy on authority which has split the Church has been to reveal the ease of muddling together the various problems of authority, and so of arguing at cross-purposes about them. Let us, then, begin by trying to clear away some side-issues.

Firstly, to raise the question, "Can theism be validly based on authority?", is not to deny the immense *de facto* part which authority plays in creating belief in general and theistic belief in particular. Balfour has pointed out how much of that mass of secular beliefs which we never dream of doubting, and by so much of which we live, is simply taken over by us on authority[1]. For example, we have only the word of the scientists for the view that the earth goes round the sun; yet, though this is the sole cause for our belief, and though the view is against the *prima facie* interpretation of our constant sense-experience, we hold it so firmly as to doubt the sanity of those who deny it. Our whole system of law-courts is simply a device for sifting authorities—on the strength of which we may hang or imprison men. Half of our educational system, and the whole of our vast new industry of advertising, depend on the children's and the public's disposition to believe what they are told. And so examples might be multiplied from common life. The same holds of religious belief—though the religious mind is loth to agree, since it loves to dwell on the immediacy and God-givenness which it associates with its knowledge. Nothing in what we are now saying compels us to deny these claims in their more important sense; but the facts of religious heredity and stereotyping are too strong for us to be

[1] *The Foundations of Belief* (8th ed.) 206-45. Balfour's usage of "authority" has been objected to by many; but it has more conveniences than disadvantages, even though it does coincide exactly with McDougall's usage of "suggestion" (*An Introduction to Social Psychology*, 97).

able to deny the vast part that society plays in prompting and moulding religious belief. Why, but for the authority of sects, should abhorrence of incense and abhorrence of the Pope of Rome be so closely united? Why do Catholic countries remain, broadly, Catholic, and Protestant countries, broadly, Protestant? Is it not that most folk think *as* their fathers thought and taught, *because* their fathers thought and taught thus? Some Romanists, no doubt, are Romanists by pure rational conviction, after wide experience and education: more, doubtless, are Romanists because of their environment, but not just because their environment bade them be Romanists, but because their environment was saturated with Romanist reasonings and ill-informed on atheist and Protestant ones. But we cannot maintain that these considerations account for more than a small portion of the facts, without seriously under-estimating the workings of the herd and imitative instincts in man. In all departments of life society keeps up a steady pressure on the individual, and the individual is not generally loth to yield to it. We can scarcely escape the "psychological atmosphere" (as Balfour called it) of our age. Most of our "reasons" are rationalizations of non-rational causes. If there be doubt as to whether this applies to religion, we will ourselves betake us to authority on the point. Professor J. B. Pratt, in his great book, *The Religious Consciousness,* has conclusively shown the far-reaching influence of the environment of theistic belief—on acceptance of theism[1], on rejection of it[2], on secondary issues such as the contents of belief[3] and the *cultus*-form[4], and even on unexpected things like the liability to sudden conversion—conversion, that arcanum of the religious individualist[5].

We cannot, therefore, dispute the *de facto* existence of a very great influence of authority in ordinary *de facto* religious belief. In the second place, I wish to show that we cannot deny that, for most people, the *details* of theism *ought* to be settled by authority. (By "details of theism" I mean all beliefs which are subsumable under theism, with the exception of three or four central theistic propositions. I call them "details" only as by comparison with the "main" propositions, and not out of any absolute depreciation of their importance.)

At this, Protestants may demur. But is it not a fact that the man-in-the-street (the reader must forgive my frequent appeal to this

1 *Op. cit.,* 210-2.

2 *Ib.,* 117-8, 242.

3 *Ib.,* 87-9, and 94-107 (in the case of children), 225-6, 240 (about immortality), 318 (about prayer).

4 *Ib.,* 265-8, 282.

5 *Ib.,* 148-53. *Cf.* 113-5 (sense of guilt); also A. C. Underwood, *Conversion, Christian and Non-Christian,* xvii, and W. James, *The Varieties of Religious Experience,* 200 (the influence of the *milieu* on forms of conversion).

person: despite epigrams to the contrary, he exists), is it not a fact that the man-in-the-street simply has not the intellect, or the time, for him to be competent to decide, say, on the complexities of the Trinity? If he is to have any opinions at all on such subjects, he must get them either from authority or from pig-headedness. In point of fact, thanks largely to the indiscriminate application of democratic principles which are admirable enough in their place, he not infrequently gets them from pig-headedness. Anyone who has had experience of trying to help ordinary non-Churchgoers in their religious difficulties must feel—with all possible respect for the admirable qualities of the English working-class, and after making every effort to avoid class or intellectual pride, short of assenting to the absurd propositions that all men are born equal and one head is as good as another—must still feel that it would in some ways be well if the average Englishman could be brought occasionally to doubt his complete competency in philosophy and theology. After all, theology and philosophy are very difficult sciences, and most people have never studied them, even in the most amateurish way. The conclusion would seem to be inevitable that simple faith in authority would be a moral duty for the many, were it not for the almost invariable wrongness of such as set themselves up as authorities, and for the chronic conflict of authorities.

> Who shall decide, when doctors disagree,
> And soundest casuists doubt, like you and me?

To say the least, it is hard in the present situation to invite a man to follow the *concensus doctorum*.

I shall try to indicate later how this difficulty can be at least partly met. Meanwhile, we cannot much blame the man-in-the-street for his lack of theological humility. But we ought all the more to blame ourselves. Three-quarters of the fissions within Protestantism ought never to have happened: they were simply due to the moral fault of insisting on self-willed speculations against the general mind of the Church. This applies more particularly, of course, to the multiplication of sects in the seventeenth century—sects which were both more numerous and more strictly theological than those of to-day. But even to-day, it is hard for a "liberal" believer to be patient amid a swarm of sects presenting scandal to the world, sects which are sects because they, quite literally, *know too much*. They have arisen and remain because individuals raise questions and maintain dogmas which should be settled by toleration, or by the Church, or, generally, by both. *We need to recover a sense of the sin of schism*, a sin so rightly inveighed against by St. Paul and Aquinas. A greater doctrinal discipline within the Church is both possible and necessary.

These problems as to the decision of theistic "details" may of course be side-stepped by the suggestion that the problems should never be raised, at least for the mass of men. Granted, it may be urged, that the ordinary man is not competent to decide about the Trinity by himself: what is that but a sufficient reason (and perhaps there are reasons enough apart from this) why he should not worry his head about it at all? This objection must certainly be replied to, partly because of its merits, partly because of its popularity to-day.

Now doubtless we may rejoice that orthodoxy on such matters is no longer regarded in intelligent circles as being essential to salvation. And the increased doctrinal discipline which I urged above was not the discipline of creedalism but the discipline of charity. I intended to urge not that the Churches should tighten up their Creeds, but rather that those who are orthodox and those who are heretical upon lesser points should show such mutual tolerance that schism need not occur. This is not the discipline which insists on dogma but the discipline which represses dogmatism. But, allowing for all this, do we really want to avoid dogma? And could we? Dogma is there in the existing Churches: are we in the name of discipline and tolerance to start a new Protestant sect? Dogma always will be there in any Church which contains people who think about their experience, and who could not, and would not if they could, present their experience as mere subjective feeling, but only as given meaning by thought—a class of people whom surely we should not discourage. And assuredly dogma ought to be there, not only as an outcome of experience, but also for the sake of experience, because one must hold with all possible respect for the religion of the man who believes only in a "summut sumweer," that a religion twined livingly around the Nicene Creed is a richer religion[1]. Dogma is precise, assured, objective in a full sense—qualities which any religion must have if it is to reach folk. The Nicene dogmas are full of feeling which will immeasurably enrich life, and which cannot be had apart from the dogmas. Your man-in-the-street may not be able to "argue out" the Trinity; but he can feel that God is Creator and Father of the world, that Jesus is Divine, that the heroism in the history of the Church, and his own inner stirrings to righteousness, are utterings of God's Word, and that these Three are aspects of One Love. Is not this a religion immeasurably richer than a vague sense of "summut sumweer"? But it contains all the central dogmas of Trinitarianism—most difficult

1 It will of course be understood that I am not putting this forward as a reason for believing the Creed, but only to show that it is a mistaken kindness to the ordinary man to make religion as simple as possible for him, if that means to make it more simple than the most difficult he can grasp. Simplicity for simplicity's sake is no virtue.

dogmas[1]. Difficult—yet dare we patronize the common man out of his heritage?

Even if the ordinary man wishes to and does escape the dogma of the Creeds, he can hardly, if he is religious at all, escape the dogma of the *cultus*. He cannot escape the *cultus,* for without it he cannot meet effectively for public worship; and without public worship he cannot permanently retain his faith—for a religion without Church-going is doomed (as a religion on a scale to be a social force) beyond the stretch, perhaps a generation long, over which its own momentum will take it. Man is too incurably social to be able to keep up a lonely religion. But if a man has *cultus,* he has the dogma implied in the *cultus,* at least to the extent of not opposing it intellectually, and of accepting it so far as is implied in the ability of worshipping through it. And *cultus* does imply dogma. There have, indeed, been *cultus* designed to embody only a minimum of dogma[2]; but it is difficult to keep on doing definite things in honour of an indefinite God. Contrast the honour in which the Romanist Mass is held, and the religious help it gives, because centred round a dogma which, though difficult, is accepted, and, however mistaken, is definite, with the low esteem in which we Free Churchmen seem to hold the Sacrament of the Lord's Supper, and the little benefit so many of us obtain from it, because we fail to see that it *means* very much. Broadly, the rule holds, Weak dogma, weak *cultus*; weak *cultus,* weak religion.

We cannot, therefore, deny the need of fairly detailed dogma: and that carries with it the need of authority, and therefore in some sense the right of authority, to settle dogma for the great mass of folk who are not intellectually competent to settle it for themselves. We now advance to a third proposition; most people may and must accept or reject theism itself on authority.

The fact that, rightly or wrongly, they *actually do so* is illustrated in perhaps three-quarters of the theism now in the world, and by the systematic acceptance of this position by the Roman Church—which in this as in so many matters shows an insight into the psychology of the uneducated[3] which Protestantism would do well to acquire. The proof that they *have to do so* is the same as our proof of the last proposition (that theistic "details" have to be settled for most by authority): only, it must be admitted, the argument is weaker in this application than in the previous one. For while the mass of men are incapable of deciding on the abstruse, they yet may be capable of deciding on the fundamental; and, as we shall have

1 It does not matter for our present purposes whether the doctrine outlined above is orthodox Trinitarianism or Sabellianism. Either is complicated—which is our present consideration.

2 For an example, see Pratt, *The Religious Consciousness,* 291-2.

3 And, we may note in passing, of the over-educated: witness Newman.

cause to emphasize later, there are strong grounds for holding that as regards some fundamentals they are capable. But, is theism one of the fundamentals with which the common-sense of men really can effectively grapple? Surely history denies that it can—except indirectly by authority.

I may be reminded that all men can have an "experience," and can accept it. But why do they accept it as having objective reference, as being more than a whim of private fancy in an idealistic and longing brain? The decision of that point by reason is a very difficult matter of psychology and metaphysics. The ordinary Christian simply turns the pass: either he never challenges the objectivity of his experience, or he accepts it meekly "on faith." But what causes this inertia or this faith, as the case may be, except authority—the authority, scarcely explicit but mercifully very real, of the Christian environment? It is time that Christian apologetic, and in particular Free Church apologetic, realized that the argument from "experience" will not stand alone: modern psychology has seen to that[1]. I do not mean that psychology has destroyed one jot either of the value or the validity of "experience." But it has made it plain that "experience" can be taken as due to an objective God only on the strength either of metaphysics or of authority.

Now at last we can come to our main question. We have seen that there is, as a matter of *de facto* existence, and also of *de facto* need, and thus also in some sense of right, a great place for authority within religion, and for authority as a basis for religion. We now have to ask, Is there any rational, as opposed to merely factual, basis for this authority? We will deal with the question of the basis of authority considered as itself a basis *for* theism. If we can validate that, then the case for authority *within* theism will follow *a fortiori*.

Assuredly the extreme case for authority must be given up. Authority cannot be its own basis. It is simply not possible logically that it should. One may assent to authority; but "one's assent to this is *one's own* assent, disguise it as one will"[2].

Too much, indeed, must not be made of this. It is still possible, *de facto*, for authority to be the *psychologically* ultimate basis of faith. It is possible, arationally, just to accept authority. Not everyone says with Pascal, *"Il me faut des raisons pour soumettre ma raison"*. Perhaps no one would deny it, but not everyone says

1 In view of this one must deplore the common pulpit-utterances, based on post-Spencerian developments in physics, to the effect that science has ceased to oppose religion. Much very competent psychology has not. As the pew tends to accept the pulpit's authority for statements of fact, the pulpit ought to take great care to be honest about them.

2 Dr. C. J. Wright in "Protestant Principles and the Methodist Church," *London Quarterly and Holborn Review*, April, 1933 (p. 9 of the pamphlet reprint). *Cf.* A. Sabatier, *Religions of Authority and the Religion of the Spirit*, E. T., 135, 216, 238, and A. E. Taylor, *The Faith of a Moralist*, II. 202.

it or acts on it. But we, as persons enquiring into the validity of authority, are *ex hypothesi* in active agreement with Pascal.

Authority, then, must be based. It cannot rationally base itself; and it cannot, at this stage, base itself on theism, since it is authority as a ground for theism that we are seeking to base. Such is, of course, part of the orthodox apologetic of Protestantism against Romanism and of Liberalism against Fundamentalism: and against certain positions (which may or not be actually held in thinking circles) it is unanswerable. Authority cannot rationally be the last word in theistic apologetic[1].

But is there no claimant to be basis for theistic authority, except the authority and theism which have just been non-suited, as involving *petitiones principii*? I think there is one, whose claim can be upheld.

It is an intuition, an intuition which we could class (if the jargon helps) as ethico-epistemological. It could be formulated in several ways; here are some attempts: "We may accept the *Weltanschauung* of men who show mastery over life," "The principles must be right if the life rings true," "The ideas on which noble living is essentially based must be valid of Reality," "By their fruits ye shall know them"[2].

Clearly this is an intuition about authority. But before we can accept it as what we are looking for, we must be assured of two things—that it is true, and that it will lead to theism.

As for its truth, I fear I can offer no proof of it. It is an intuition: if anyone denies it, I can only offer my word against his. Perhaps in some more or less logical kind of way it is based on some more general intuition, such as one about the worth-whileness of life, or the centrality of our values to reality. But it might be hard to show this; and in any case we should then be only one stage further back, resting on an intuition still.

We can, then, only claim our intuition, not prove it. Yet perhaps there is one further way of commending it. The Buchmanites are telling us that all intellectual difficulties are "hides" for insincerity, for moral unwillingness to face the challenge of theistic truth. If this is really meant as a universal principle, it is bad philosophy and doubtful manners: but it is true if intended as a statement of a not invariable psychological tendency. Certain intellectual denials are

1 Query: Would any upholder of the authority of Church or Word or State maintain that it was? At all events, see Balfour, *op. cit.*, 237-40, for an instructive exposition of the way in which the Papal Authority is based upon theism, and that in such a very complicated manner as to make its *rational* acceptance quite impossible for men who are not highly educated.

2 This same truth could also be used as a defence of the objectivity of personal "experience," as well as of others' authority. Probably in the biographies of most intelligent Christians these two proofs for faith would be found inextricably intertwined. For simplicity's sake, however, we must ignore "experience" in what follows.

due to moral cowardice. Can we say that there are some denials which are always due to moral cowardice, and that among these are the fundamental intuitions underlying theism, like the one we are dealing with—if, that is, the intuitions are clearly explicated and understood?[1] If we maintain this, we violate the useful and gentlemanly rule of method which ordains that philosophers shall not connect moral criticism of the philosopher with intellectual denial of his philosophy[2]: but if we do not maintain it, we shall find ourselves involved in some queer problems about predestination. However, whether this paragraph is good philosophy or good manners or good pastoral method or all or any or none of these, the suggestion it makes is beside the strict point here. Whatever be the cause of our intuition being made or denied, it is, if we make it, an intuition.

Our alleged basis, then, for theistic authority, answers to the definition of a basis for authority, and is, in itself, intuitively, true. Before our position is complete, we have yet to show that it is a basis for that particular kind of authority whose declarations will be theistic.

There is much that points against this conclusion. There are the noble lives lived outside of theism, the corrupt lives lived within it. But, broadly speaking, the evidence is overwhelming for the conclusion, and the apparent exceptions can be explained. The majority of the best lives are deeply and theistically religious. The majority of the worst lives are atheistic, or so superstition-ridden as to be practically atheistic. It has yet to be shown, and it seems highly unlikely in itself, that any civilized morality can be upheld if theistic religion not only passes from the lives of individuals, as it has done in large degree to-day, but if in addition its after-effects pass away—after-effects which are based on previous theistic living and which cannot be maintained for more than a few generations at most apart from fresh theistic living[3]. And all but those who are besotted either with vice or sophistication have the profoundest respect for Jesus. As for the apparent exceptions to the rule that theism goes with noble living, these are due partly to hypocrisy, partly to lack of insight, and would be removed by more, and not less, religion. *Abusus non tollit usum.*

Our intuition, then, is a valid basis of theistic authority. There

[1] Compare Blake: "Truth can never be told so as to be understood, and not be believ'd."

[2] But it is coming to be fairly widely held that metaphysical beliefs do ultimately depend on character. See James, *The Will to Believe,* Höffding, *The Philosophy of Religion,* E. T., 2nd ed., 114-5, Pringle-Pattison, *The Idea of God,* 241-2, Sorley, *Moral Values and the Idea of God,* 261 (these last two references containing quotations from further authors).

[3] It is too early to tell yet what will happen in Russia. Buddhism would have become a relevant object-lesson for us, had it not turned theistic at an early stage of its history.

is an independent "argument from authority" for theism[1].

It follows that all the theistic belief based on this argument is rationally valid not only in its content but also in its ground[2]. And this result is important because there is a vast mass of theistic belief which is actually based on this ground. Based, indeed, only half-consciously, but really. The intuition which forms the ground is held almost universally—witness its recurrence in one form or another in the proverbs of almost all times and nations[3]. In particular it is deeply engrained in the English consciousness: the ordinary Englishman has an astonishing power to smell out humbug, and a very great obstinacy in refusing to accept beliefs which he associates with humbug. This is his main criterion in his theology—and it is nothing but a rough-and-ready form of the intuition we have been discussing. There is ample evidence that many of those who accept theism do so because they feel that Jesus must be right, and that a great many of those who reject it do so because they think that the Churches are hypocritical. Our result, then, is important, because it validates, or rather makes explicit the validity of, the method of argument most commonly used in connexion with theism. Which is a matter of the utmost practical importance for theism, since, though authority has, as we have seen, an astonishing power of standing on its own legs, nevertheless the "psychological atmosphere" in which it largely consists cannot maintain itself for long if felt to be unreasonable. Conversely, the exposition of the authority of noble living could be the most powerful weapon of our apologetics.

We must not, of course, claim too much for our authoritarian intuition. It does nothing to validate the method of those who believe what they are told because they are told it, not because they are told it by a person or tradition or institution which they deeply respect on moral grounds. At the other extreme, it does not, of course, at all affect the position of those who believe in theism apart from authority. Nor does it solve all the difficulties suggested in the first part of this article or implicit in the problems discussed there, though it does help with some of them. It will not, for instance, give to an intelligent but non-reading peasant in a Catholic country any help towards attaining a Protestant faith. It will not help a man who

1 As regards the terminology of this: The argument may be called the argument "from authority," not as being strictly *from* authority, but as being *essentially through* authority; and it is "independent" as being able validly to be held alone by an individual, not as being able to exist alone in the world—for, though the "authorities" may hold most of their own faith on authority, the principles authorized have ultimately to be discovered by someone out of his own resources.

2 Valid, that is, as rationally as any theistic argument can be. The necessity for an ultimate faith in certain intuitions cannot be avoided in any approach to theism.

3 This may itself be largely due to authority: but no wide-spread belief can keep on propping itself up through an indefinite series of historical changes: it has constantly to be *seen in itself* afresh.

has the good, though puzzling, fortune to live between a virtuous Catholic and a virtuous Protestant, and who has no knowledge of the general history of the two bodies thus happily represented, to decide which Church he shall join. It will not tell us of itself whether we can or cannot trust any Church or Book or person: it will only form the major premiss in a syllogism that will yield us such a conclusion; the minor must be supplied by history or present fact. It will not decide for a man exactly how much detail of dogma he ought to leave to his Church, though it will help to show him the comparative unimportance of detailed dogma. However, it will, I think, strengthen, if not found, the claim of Christianity to be the highest form of theism; and it will supply the Church with additional motive for pursuing what is really its main corporate task—the teaching of the life of Jesus. But the main importance of our result is that it does represent the argument on which most people base their religion, and does validate it. And if it were explicitly expounded more often it would strengthen the faith of many. For a great mass of people cannot believe in theism except through authority, and yet are too intelligent to be content with a mere blind belief in authority: but because they do not quite see why they believe in their religious authority—though their feelings are sound enough—they are far more open than they need be to attacks on their faith from without and from within.

And our result can have a further practical effect—it can serve to bring home to us acutely the awesome extent to which religion is committed to our hands. It emphasizes the fact that great masses of men for whom Christ died are judging His religion by what is called His Church. Men judge the ideology by the results; and so, because they assume, by an amiable error of trustfulness, that the ideology professed is the ideology lived by, it comes to pass that our religion is generally judged not from those who have really lived it, but from us[1]. In religion, we are tragically taken at our word. Character is taken as authoritative; and it is assumed that our professions and our characters are really connected. Can we blame men for either of these assumptions? But they make us very much our brothers' keeper. They give us a terrible power to commend to men, or to betray, our beliefs and our Lord[2].

J. F. Butler.

1 Of course, many commit the fallacy of first accusing us of hypocrisy, and then blaming our beliefs for practices which they—by admission—did not cause. But the assumption mentioned in the text is also frequently made.

2 *Cf.* the eloquent passage of Phillips Brooks, *Lectures on Preaching*, 50-1.

WHAT METHODISM OWES TO DISSENT.

THE courtesy of the average Congregational minister is sometimes most embarrassing to the Methodist layman. When he visits our meetings he never fails to pay a compliment to the "Founder" of Methodism, by whom he always means John Wesley, and to say that the Evangelical Revival not only founded the Methodist Churches but gave spiritual strength also to the other Churches in the process. It is truth in the rough—very much in the rough in fact. It always ignores the fact that Methodism as such had its origin in the Holy Club at Oxford, of which Whitefield was a far earlier evangelist than either of the Wesleys. It ignores the magnificent work of Whitefield in America before Asbury was sent there, and the equally strenuous work in Wales. It ignores also the fact that, but for Whitefield, in all probability Wesley would never have taken to field preaching.

The embarrassment comes because Wesleyan ministers always accept the compliment. By "Wesleyan" ministers I mean ministers brought up in Wesleyan Theological Institutions, who, in spite of Union, will always have that essentially Wesleyan outlook. Is it lack of courtesy on their part that they do not return the compliment, or is it simply ignorance of the facts caused by inaccurate reading of Church history in their formative years? Are we really religiously the *nouveaux riches* of Nonconformity? Is that why we so smugly accept those compliments? How you aristocrats must laugh at us!

May I, who am not a minister, nor a leading layman of my Church, but a humble Methodist local preacher, be allowed just for once to return the courtesy? In the muddled history of these days I fear we all tend to imagine that the struggle for the liberties we enjoy was mainly waged by Wesley, and that the Congregationalists and Baptists and Quakers had struggles that were slightly previous, but on strictly parallel lines, or indeed that we have chosen a more peaceful and therefore more respectable way of effecting the same results. We know vaguely that there were such men as Wyclif and Tyndale and Knox, and Fox and Bunyan. We have even read *The Pilgrim's Progress* and some of us *The Holy War*. But that, I fancy, is looked upon as ancient interest of no vital significance to the new day, and the fact that our liberties come because of that older struggle is absolutely unrecognized amongst us. Very few of us even know that the persecutions of Elizabeth and her successors hit at Nonconformity at all. True, the Primitive and United Methodist churches had some realization of their position. They, I think, had no objection to being called Dissenters. But how the Wesleyan Church has shrunk from it! Dissenters?

No, sir, not that! Nonconformists perhaps, but that even doubtfully. The Nonconformist conscience? Oh, well, Hugh Price Hughes was a genius, and he had queer ways. We never really approved of that side of him. And then think what a sacramentarian he was— a Methodist High Churchman if ever there was one! Yes, he mixed with these Baptists and Congregationalists in their Free Church Council. But that was his idealistic Unity ideals. And the Baptists and Congregationalists have really been much more respectable since he did it. In fact, you will notice they do not often call themselves Dissenters now-a-days. They are even a bit doubtful about the Nonconformist idea. Yes, on the whole that "Nonconformist Conscience" line was not such a bad one. Nonconformists are almost afraid of their name lest they should be judged to have a "conscience". And we are "Free Churchmen" now. So much better! The positive is always to be preferred to the negative.

So we think, or some of us do—if it can be called thinking. But a hundred years ago there were Methodists who knew better. There were humble Methodist farm labourers who proudly and insistently called themselves Dissenters. Come to Tolpuddle in Dorchester and hear George Loveless, a Wesleyan local preacher! He had suffered transportation for a few years for his Trade Union activities. That much has been broadcast by the B.B.C., demonstrated by the Trades Union Congress, commemorated in Memorial cottages and by a Memorial Arch in front of the chapel that succeeded the place of worship he attended. It has been commented upon in the daily press and the religious press, and properly recognized everywhere. Grudgingly it has been admitted that he and his brother were Wesleyan local preachers and that all were Methodists. But something of greater moment has been overlooked. Loveless told the story of his trials and his sufferings in his *Victims of Whiggery*, and the T.U.C. book has done justice to what he says there. But there is another pamphlet, *The Church Shown Up*, which is far more significant. It is a spirited defence of religious liberty. It starts with a quotation from Milton:

> Give us the liberty to think, to speak, and to argue freely according to conscience above all other liberties.

Loveless is back from his transportation experiences. He has been preaching on the village greens again. The Vicar of Haselbury has not liked it and so we get this commencement to the pamphlet:

> On 12th Dec., 1837, did the Vicar of Haselbury act the part of father inquisitor? What could be his motive in writing to the President of the Wesleyan Conference concerning one of whom the President most likely knew nothing and perhaps cares as little? Of the President of the Methodist Conference as a private man, I know nothing, but, judging of him from the situation he fills, I think I have nothing to dread from that quarter. Was his reverence however

casting his glance a little further? Was he looking towards Canterbury? Be this as it may, I am thankful that I was not reported to the Pope of Rome. Had this been the case, the Pope's bull might ere this have been thundering forth against me "with red lightning and impetuous rage". All the artillery of the Inquisition might have been levelled against me and in the end I might have experienced the gibbet or fiery faggot. *But I have learnt not to pin my faith to the sleeves of Presidents, Bishops or Popes.*

He goes on to describe the horror of the respectable that his books should be purchased or his speech listened to. He adds:

But in my pamphlet there is mention made of hypocrites and mock religion; and reverend gentlemen have said; "He means us". Ha! What? Have I drawn Leviathan with a hook?

There follows a diatribe against priestcraft and a notable quotation on the nature of priestcraft,

essentially evil; its object self-gratification and self-aggrandisement; its means the basest frauds and most shameless delusions . . . . professing itself to be merciful, nothing has ever exhibited itself in shapes of equal cruelty . . . . cupidity insatiable . . . . ambition boundless . . . . affecting peace and purity, it has perpetrated the most savage wars . . . . spread far and wide the contagion of sensuality . . . . professing to have the key of knowledge, it has locked up the human mind for centuries, made it the prey of savage passions, and robbed it of the highest joys of earth and heaven.

I could wish that these remarks were only applicable to ages that are fled, and to nations that are far from us, heathen and pagan, but I am sorry that they apply with equal force and propriety to those churches called "Reformed and Protestant". Priestcraft has been the same from the days of the flood to the present year; it has ridden on exultantly, the everlasting incubus of the groaning world, and we at length have learnt one important truth, that State religions and State churches are a curse to mankind.

From that Loveless begins to paint the picture of the persecutions, particularly of the Quakers,

inflicted by the clergy and magistrates incited by them, fines, imprisonment, and death, confiscation of goods, destruction of their places of worship, age not spared, and their women treated with brutal indecency; clergymen declaring they would rather see all Quakers hanged than lose a sixpence by them.

He ridicules the logic of clergy who can conceive of a child as just a thing, until their mummery has ennobled it—a thing beneath God's notice!

What a superstitious belief—what a preposterous notion to think that you cannot lie in peace except in ground over which the bishop has said his mummery!

This I take it is not quiescent Nonconformity. This surely is Dissent! Mixed perhaps with economics, for he continues:

What chance has a labourer of justice if the clergyman is ill-disposed to him? . . . . Is it not a fact that there are those who would curse any people under heaven for tithes? . . . . The clergy, during

> the wars which have caused so much poverty, misery, and vice, advocated the principle and have been abettors of impressing the poor for the army and navy, taking them from a lawful calling, making legal murderers of them, and offering up prayers that they murder and destroy to a greater extent.

This all leads up to a protest against the slanders that have been set on foot by the Squire and others about Loveless and his fellow sufferers. He challenges them to come forth and say boldly if in one instance during the thirty-seven years of his life he has been charged for one misdemeanour or crime. The slanders have included charges of rioting, poaching, smuggling:

> Acquit me if innocent, or not let me escape with impunity if justly accused. *But* the secret is this. *I am for principle a dissenter,* and by some in Tolpuddle it is considered as the sin of witchcraft. Nay there is no forgiveness for it in this world or that which is to come.

A Dissenter! And yet a Wesleyan! How the great Jabez Bunting must have squirmed if he heard or read it! And his colleagues in the ministry and his successors! And yet they must have known. They visited their flocks. They must have realized surely that the men and women of the villages were Dissenters in principle.

In fact these leaders of the Wesleyan Church used some of the methods of the Dissenters in the large towns to defeat some of the principles for which John Wesley stood. *He* would have no pew-rents at the Foundery. *He* would have no exclusiveness among the people. Some of his more respectable flock objected to working-men coming in their aprons to his services. But *he* refused the prohibition. Within thirty years of his death, great crowds were gathering in chapels like Brunswick, Leeds, paying enormous amounts in pew-rents. The middle class that at that time so supported the other Nonconformist Churches was being captured for Methodism.

In the villages, however, it was the free principles of Dissent that more appealed to Methodists. It is to that spirit that I wish to make my acknowledgments. I think we in this century have assumed things in the growth of the Wesleyan and other Methodist Churches that it would be difficult to prove. We have thought of these village causes as growing up from the converts of Wesley, or of his early and later preachers. We have thought of the whole community in those chapels coming in that way. No doubt in most cases the impulse to build a place of worship came from some such persons. But were the flock attracted to those places people who had all come through those processes? I do not think so. I think that the old struggles, so splendidly remembered by George Loveless, when the Acts of the Clarendon Code were being resisted, brought their adherents in many villages and areas where no conventicle was built;

that the old sympathizers continued to worship at the Parish Church, but with growing resentment towards the combination of parson and squire that wanted to rule them in the next world as well as this; that that resentment went on from generation to generation; and that units here and there over the country flocked to the non-clerical cause as soon as it came into being, often before any chapel was built. The forming of a Society would be the signal for their coming in. Later that would be still more conspicuously the case. For Loveless and his companions were by no means the only group of zealous Methodists who went on the village greens to preach Christ, and by that means gathered about them a Society, from which start eventually came the place of worship. They did it in four or five places in Dorset. The sympathizers who came and listened would contain many of this old resenting "dissenting" lot of people, who continued at the Parish Church, in spite of their feelings, for lack of any alternative.

But that is the least of the Methodist debts to the old Dissenters. Our very power to worship anywhere but in the Parish Church has come from them. It is humorous to think of suburban Methodists using their semi-Anglican Morning ritual, worshipping in their Gothic buildings, and feeling that there is something about their position more in keeping with Anglicanism than with Congregationalism. The nearer they get to the Anglican form really, the greater is their schism. For they are providing an exact alternative to the Anglican communion, whereas the others are providing alternatives with some intellectual and spiritual contrast, as well as the mere material alternative place. I do not wish to be considered as criticizing schism. The "sin of schism" I consider to be an invention of the devil by his servant, some Pope or other. I only wish to make the contention that a clean cut is much better than one with a lot of ragged edges. And, whatever sort of cut it is, the fact remains that but for those magnificent Christians of the 16th and 17th centuries we should be unable to worship anywhere but in Parish Churches. And we should have lost many of our conceptions of individual salvation, of individual worship. We should have been in the position of men and women governed by a priesthood, with all the superstitions of the Roman Church and without its unity.

No; we can accept no bouquets from the Dissenters for having deepened their spiritual life without giving our own thanks to them for the spirit of freedom with which they have endowed us. Again it is the peasant saint who teaches us the truth.

Owen Rattenbury.

THE ORIGINAL GOSPEL.

THE gospel is not a book; it is a message. It is not an exhortation; it is good news. It is not an appeal to men to do something; it is a proclamation of what God has done and is doing. It is not a discussion of human problems; it is a word of God.

One of the most disturbing facts about contemporary preaching, especially in America, is that so little of it sounds forth that message. Without a gospel, there may be sincere religion, but it is not historic Christianity. Without a gospel, we may be very busy in many good works, but I do not see how the peace of God which passeth all understanding may keep our minds and hearts. Without a gospel, there may be a zealous quest for God; there will not be men and women who can say, "I know even as I am known."

The gospel was originally proclaimed in Aramaic. This past year two books have appeared in America which attempt to illuminate the Gospels from a knowledge of this language. Personally, I do not believe that either of them contributes very much to our understanding, but they do serve as a reminder that Jesus spoke in a Semitic tongue. As a matter of fact, a few Aramaic words come down to us in the Greek New Testament. There are words which are so pregnant with meaning that they are untranslatable into another language. *Laissez-faire* is a French phrase, but it says it so much better than any English translation that we can do nothing but borrow it. There are two such words in the New Testament which epitomize the two poles of the original gospel. One is *Abba*—"Father." The other is *Maranatha*—"Our Lord, come." Wrapped up in these two words is the heart of the original gospel.

"Father" is the characteristic term which Jesus used in addressing God. He taught His disciples to pray, "Our Father, who art in heaven." When an evangelist records His own prayer, we read, "I thank thee, O Father, Lord of heaven and earth." Those words were on His lips until the last, when in the garden of Gethsemane He prayed, "Father, if it be possible, let this cup pass from me."

Sometimes quite unhistorical claims have been made concerning this use, as if Jesus had been the first to use the term *Father* in addressing God. As a matter of fact, it arises from one of the most obvious analogies, and, as Heiler has shown, very primitive tribes have used it. It is to be found in the Homeric poems, in Seneca and Plutarch, and of course was frequent among the Jews; "Like as a Father pitieth his children, so the Lord pitieth them that fear him."

It is not nearly so important what name we use, as the meaning which we seek to express. Words are like empty vessels that are filled with content by the users. A young woman once said to me,

"Father never meant much to me as a name for God. Unfortunately my father did not present a very attractive picture of God." We believe that when Jesus said, *Abba,* it must have been more meaningful than when it was used by contemporaries. There is no way by which we can measure the degree of intimate fellowship which lay behind it. However, such a phrase as "The Father of our Lord Jesus Christ" would hardly have become current if men had not felt that here was a filial consciousness that was unique. *Abba,* the very word he had used, became a touchstone of the new faith.

If experience cannot be measured and compared, ideas can. The surest avenue of approach lies in noting the chief points of difference between Jesus and His Pharisaic opponents. One of the most important lay in His relations with the publicans and sinners, the harlots and outcasts. The pious Jews separated themselves from these as from all that defiled. If they were to have fellowship with a God of holiness, they must have no association with such as disobeyed His commandments and flouted His will. The most characteristic fact about the ministry of Jesus was that He sought them out, a Mary Magdalene and a Zacchæus, and countless unnamed lost sheep of the house of Israel. With them He ate and drank; for them He laboured. "They that are whole have no need of a physician, but they that are sick."

But there is a more significant point yet to be noted. Jesus faced His opponents with the daring claim that He was doing only what God did. God was seeking the lost; He was less concerned about protecting His holiness than He was about revealing His love. There was more joy in heaven over one sinner that repented than over ninety-nine just ones. When Jesus said *Abba* He meant a seeking, forgiving, loving God. His holiness did separate Him from sinful men, but God was ever seeking to bridge the gap and woo men back to Himself. The Good Shepherd seeks until He finds. When we say that *Abba* is one pole of the original gospel, we mean not a name, but an idea of God—one who seeks the lost as Jesus did. When we read in the Fourth Gospel, "He who hath seen me hath seen the Father," Christian experience is expressing what it has found to be true about Jesus. The heart of the Eternal God was to be found in the historical ministry of Jesus.

In the apostolic message, the interpreters could not stop short of giving the *meaning* of the original gospel. For them, the death of Jesus was a supreme act of that seeking love of God in history. When Paul spoke of the "word of the cross," he was not referring to the death of a Galilean wonder-worker, nor to the passing of a Jewish Rabbi who had proclaimed beautiful ethical maxims. The word of the cross was not about a tree for which Queen Helena searched the Levant. It is a word about God. The search for the true cross is not

among the rotting timbers of slaughtered forests but in the eternal heart of God. The word of the cross was God's wisdom, and God's power, because it was God's act. God was in Christ reconciling the world unto Himself. God commended His love toward us in that while we were yet sinners, Christ died for the ungodly. The death of Christ was not the supreme tragedy of an evil world; it was a redemptive act of the love of God.

The Fatherhood of God has become such a trite phrase with us, we repeat it so glibly, that it is in danger of becoming either a commonplace or the butt of ridicule. We should never forget that Father is a symbol; no analogy drawn from human relationships can ever fathom completely the existence of the Eternal. When a modern Christian follows in the footsteps of Jesus in addressing God as Father, he does not think of God as a male parent. Here is a symbol, which is less inadequate than others to express some of the things that God means to us—seeking love, forgiving grace, and watchful care. That is good news; that is a gospel. It is the original gospel.

Seeking love, forgiving grace, watchful care. It is a picture of God that we delight to paint for our children. But the arresting question comes home to many a modern man and woman, "Is it true?" The minister uses that language, but does he really believe it? Is there seeking love in a universe "red in tooth and claw"? Is there forgiving grace where retribution brings its inevitable penalties? Is there watchful care, or a vast indifference to my welfare and all that is dear to me? Lest our faith grow feeble, we turn to our hymnal and sing:

> This is my Father's world,
> I rest me in the thought
> Of rocks and trees, of skies and seas,
> His hand the wonders wrought.

Can we honestly believe it? We love to rest in such beautiful *thoughts,* but there are other *facts* which force themselves upon us as well: hurricanes and volcanoes, tidal waves and drought, chinch bug and boll weevil. What kind of a Father does this world belong to? Not some imaginable best of all possible worlds, but this one, full of misery and woe, sin and degradation, cancer and leprosy? Some would defend God by saying that you dare not measure Him by our human standards of goodness. We must not. Nevertheless, we cannot find in these things a revelation of God's fatherhood, if that word is to have meaning to us. Though Jesus found evidence for divine grace in one who sends His rain upon the just and the unjust, the apostolic faith that "God is love" was not a deduction from nature. "It is only evident to those who see God acting in Jesus Christ's person and mission."[1]

[1] Moffatt, *Love in the New Testament,* 253.

One of the passages in which the word *Abba* is to be found is the eighth chapter of Paul's great letter to the Romans. He says that it is by the Spirit of God, the Spirit of adoption, that we are able to cry, "Abba, Father". We should be clear in our minds that this is the only spirit that enables us so to speak. When we turn to the speculation of the philosophers, we discover that not a few of them require a God to complete their system. He may be a God who is Thought, or the all-encompassing Idea, or the Ground of emergence or concretion. But whatever form the God of philosophy may take, it is not and never can be a Father. No man says *Abba* by the spirit of philosophy.

Many of our scientific leaders find a place for God in their interpretations of the universe. It is claimed that newer views of evolution and the revolutionary ideas of modern physics are compatible with a theistic view. Jeans, for instance, would show us a God who is the supreme mathematician. Important as these trends are, it should never be forgotten that they are not science but the personal opinions of certain religiously-minded scientists. Furthermore, a God who is conceived in terms of a "macrocosmic atom" may or may not be true, but in either case he is almost useless from the standpoint of religion. The spirit of science has many values but it is not among them to lead men to say, "Abba, Father."

That comes through the Spirit of adoption, through the religious consciousness that we have been seized upon by God. As one of the younger theologians has expressed it:

> Certainty of God is less the achieving of a conviction of the divine than a welcome of the coercion of the divine[1].

God is not the end of our search but the cause of our seeking, because He has all the time been seeking us. It is through this experience, which Paul aptly called the "Spirit of adoption," and through it alone, that men are able to say, *Abba*.

We must turn to the other of our two words, *Maranatha*—"Our Lord, come." It is apparent that this is a prayer of the early Christians. It was not a word used by Jesus. Yet it faithfully portrays the other pole of the original gospel. Jesus began His ministry with a call to repentance, for the reign of God was at hand. Every Jew understood what that meant. The time of redemption from the hand of God was nigh. It was the background of all of the teaching of Jesus. The great sermon begins with a promise to the poor, the oppressed, and the persecuted of the gift of the kingdom. The expectation provided the theme of many of His parables. It was an impelling motivation till His last night, when Jesus passed the cup in the upper room with the words, "I shall no more drink of the fruit of the vine, until I drink it new in the kingdom of God."

1 H. P. Van Dusen, *The Plain Man Seeks for God*, 176.

After the crucifixion the form of the hope was naturally altered. Since the first believers looked upon Jesus as the messianic king, now raised to the right hand of God, the coming of the kingdom was synonymous with the coming of the king. Hence the prayer that breathed through early Christianity was *Maranatha,* "Our Lord, come." That hope sent Paul with feverish haste over the Mediterranean world. He wrote in his earlier letters, "We that are alive at his coming." If that immediacy somewhat receded in the later letters, he could still write at the close of his life, "The Lord is at hand."

Some modern Christians dismiss this as a piece of early fanaticism, to be denied if possible, at least to be forgotten. One of the reasons is that there are other modern Christians who, without warrant, simply transport the early expectations to our own day and befog constructive Christian effort with fruitless speculations about an Advent of Christ on the clouds of heaven sometime yet to come. It must not be forgotten, however, that the essence of the original hope was of the coming of a new age, not of a personal figure from the skies. That is a part of the eternal gospel; there is no deeper longing of our time than for a new and more divine society.

But how is such a reign of God to come? The New Testament answer is the only true one. It must come from God. That was the original gospel. It is the only message that is good news. But nineteen centuries of Christian experience have made more clear the way in which God works in life. It is not as men stand and gaze at the heavens that God invades human life. It is as men strive and labour and plan in humble dependence upon Him. No single effort of man can ever fully reveal the Eternal. All of our endeavours share in the sin and finiteness of human life. Nevertheless, as we labour, "The Father worketh even until now." We work for the salvation of all human society, not only with fear and trembling, but by hard thinking and courageous experimentation, yet knowing that it is God who worketh in us both to will and to work.

One pre-supposition of the New Testament hope has not always been noted. If God's reign was yet to come in the future, it must follow that His sovereignty was now far from complete. We have seen that it is not easy to believe in a Father-God in the world that now is. But according to the early Christians this was a world that was fallen and corrupted; it was harassed by demons according to the experience of Jesus; it was subject to principalities and powers according to Paul. In the very next paragraph after the beautiful expression of the cry of the adopted son, there is that gruesome picture of nature, not as expressive of the will of God, but as itself longing for redemption. "The whole creation groaneth and travaileth in pain together until now." These are forms of expression which

belong to another and more primitive era. The facts which their authors were trying to state remain true. The world as it is does not reveal the sovereign reign of God. It has been broken by human sin; it has been broken by a tragic derangement beyond human powers. It needs redemption. Redemption cannot come from man; it must come from outside history; it must come from God. Hence, *Maranatha,* "Our Lord, come."

The bearing of this upon a Christian philosophy must be taken in all seriousness. Every monism is thereby rigidly excluded; a provisional dualism is essential to any Christian view of the world. As basic to the gospel as a present experience of divine grace is the conviction that the reign of God is yet to come. A passive contemplation of the changeless Absolute is incompatible with the original gospel. Here, there are real evils to be overcome.

What then is the good news of the gospel? It is that as I work and strive and labour and suffer for the coming of a new and better age—for the elimination of injustice, the removal of poverty, and the overthrow of exploitation—I labour not alone, but I work with that great cosmic power which we call God. I am not beating my head against the stone wall of a soul-less universe that cares naught for moral values. I work with the God Whose eternal judgment rests upon all that is sinful, so that in the end evil always destroys itself; it cannot stand. We do not know when God's will shall be done in history. We know that we are not orphaned in a lonely universe; we work with the Father of Him who said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Christianity has always been more than the gospel. From the very beginning it included a large Jewish heritage, especially of ethical ideas. Very quickly it acquired a Hellenistic character as it partook more of the nature of a mystery religion. The Greek spirit contributed an elaborate speculative theology. Neo-platonic mysticism was soon grafted on to the original gospel from above, while not a little pagan superstition crept in from below with only a superficial baptism. At the time of the Reformation men thought that they were getting back to the original gospel. That was true in part, but likewise the Teutonic spirit was making its own new contribution. Down to our own time the gospel has been like a stream constantly fed by new tributaries. Christianity has become a universal religion because it has accepted the point of view of Justin Martyr, "All things that have been truly said belong to us." Wise interpreters have seen in our own day that Christianity should partake of the spirit of humanism and the spirit of science. Their contributions are no less valid than those taken up into Christian teaching in earlier centuries. Asiatic peoples have an equal obligation to bring their treasures from the storehouses of their wisdom. But if Christianity

is an aggregate of rich complexity, its heart must always be found in the original gospel. "All things are yours, but ye are Christ's."

This original gospel has two poles, not one. The tension between these provides the creative impulse of our religion. If either be lost sight of, we have a crippled, mangled message. *Abba,* Father; possession and peace. *Maranatha,* yearning, incompletion. Beloved, now are we the sons of God; *Abba,* Father. It doth not yet appear what we shall be; *Maranatha*; our Lord come; thy kingdom come.

C. T. CRAIG.

The Idea of the Supernatural. By L. V. LESTER-GARLAND. S.P.C.K. 5s.

This is not a very good title for a book which is really an excellent example of modern apologetic. It consists of eight chapters on Belief in a Personal God, the Modern Philosophy of Nature, the Content of Nature, the Non-scientific Aspects of Nature, Miracle, Revelation, Freedom of the Will, and the Problem of Evil. Mr. Lester-Garland is evidently well acquainted with most of the recent literature on the philosophy of religion, and uses it well in order to maintain his thesis that the Christian revelation is the complete answer to all problems in the earth and out of it. In dealing with Non-scientific Aspects of Nature he has a good discussion on the philosophy of values and argues in the words of Professor Pringle-Pattison that

> truth, goodness, beauty, love are realities as well as values, and how can we explain their existence in a world that is fundamentally spiritual?

The problem of evil crops up all through his book. For Mr. Lester-Garland of all the religions and philosophies of the world Christianity alone has faced all the facts of existence and has made and defied the mystery of evil. "To the Christian," he says, "the world is not an evil world, but a world disfigured by evil." And he might have added further that to the Christian evil is not so much a problem to be solved as an enemy to be overcome. On the question of miracles his general conclusion is contained in the words:

> There is plenty of room in any sound philosophy of religion for "wonders" which we cannot comprehend, but which neither violate our ineradicable belief in the rationality of the universe nor our unshakeable conviction of the dignity of the divine.

Enough has been said to show that Mr. Lester-Garland has a real message; his book should prove very useful to preachers and teachers of religion.

W. B. SELBIE.

ART FOR RELIGION'S SAKE.
THE SPIRITUAL CONSEQUENCES OF ART.

In the book *Unit One,* in which the group of contemporary painters, sculptors, and architects who have so labelled themselves give a statement of their aims and a testament of faith, Ben Nicholson uses these words:

> As I see it, painting and religious experience are the same thing, and what we are all searching for is the understanding and realization of infinity.

At first sight this appears to be little more than a paraphrase of Ruskin, yet the aim of Nicholson and his fellow artists is so far removed from those of the artists to whom the hierophant of Victorian art criticism gave his blessing that there must be a distinction between the two points of view, and a distinction which it is important to consider at the present time. Nicholson is one of the most abstract of modern painters. His denial of "subject", his use of simple geometrical forms such as circles, and the rudely scratched surfaces to which he allows the title of picture, would have met with nothing but scorn from Ruskin. He would have considered them to be worse even than throwing a pot of paint in the face of the public and deemed them devoid of any of the spirituality which he could so readily discern in the work of the puritan Holman Hunt and his fellow pre-Raphaelites.

To Ruskin, art subserved religion only through the psychological appeal of its subject matter; but the artists of to-day are suspicious of subject. Tired of the trivial anecdote and commonplace sentiment which passed for art in Victorian England, they have gone to the opposite extreme and are painting pictures which tend to be divorced from reality and which are barren of the representational elements for which we usually look in a work of art: where then is the appeal of contemporary art to the religious experience? There is no subject to be its vehicle; in no indirect way can it affect our emotions spiritually; therefore it must do so by direct assault, through the spatial and plastic values which inhere in it as a work of art. Just as music can lift us out of ourselves on to a higher, spiritual plane of existence purely through the formal arrangement of its tones and independently of its subject matter, so can pictorial art appeal directly to our senses through the elements of design and colour. Not only through its subject matter can art point a moral or preach a sermon, satirize folly or castigate vice, eulogize wisdom or extol virtue; it can approach directly to our spiritual experience through the influence

of its formal arrangement; there are spiritual values embodied not only in the religious history or the moral sentiment of the subject depicted but also in the pictorial components of a picture.

The spiritual appeal made by a picture, psychologically, through its subject matter has long been familiar and is the more ready of demonstration, so much so that the mutual interdependence of art and religion has become almost a commonplace. Mankind has long recognized that art had a higher purpose than that of the purely hedonistic one of pleasure and of pandering to human vanity, and it has tried to make its artists prophets and teachers. In addition, since art is fundamentally communication, whether of emotions or ideas, the sense of an audience has always been of vital importance to an artist; to achieve greatness the artist has had to appeal to a large circle, in fact to the feelings and desires animating the community at large. Hitherto the most superior and most stable form of community feeling has been religious, and hence the artist has been throughout the history of art largely bound up with religion. He has maintained this connexion and justified himself to the religious community through the subject matter of his pictures. From the time the prehistoric hunters created upon the walls of their cave homes the images of the animals they hunted in response to the magical beliefs which passed for them as a religion, artists have been content to find in their religion their most popular subjects. This became true of Christianity so soon as the prejudice against image making which was a result of its Jewish origin had passed away, and in the illiterate days of the early Church the illustration of gospel incidents on wall or manuscript page or altar panel was a potent influence in the spread of the nascent religion. And since that time art has passed from simple illustration to the enforcing of moral teaching until to some the highest function of art has been didactic.

There is no doubt about the good results which accrue from using the finest art as the handmaid of religion, though that is not doing what art can do best. In the hands of a master an illustrative picture can give us a new apprehension of reality, a new insight into the beauty of God's creation and his dealings with mankind. This indeed is the only thing that art can do for many people. They cannot appreciate the pictorial elements of line and mass and space in a picture and are accustomed to rely almost exclusively on their interest in, or emotion about, the persons, places, or things called to mind by the imagery used by the artist. Landscape is for them just a reminder of happy holidays or childhood scenes, portraiture nothing more than a matter of beautiful ladies or gallant gentlemen; historical and anecdotal pictures are valued only for the emotions and impulses they call into being. The use of illustrative art is

not to be denied, and so long as men are moved and inspired by reminiscences of things which do interest them so long will such pictures have a place. They can help men to forget the mean and sordid as they look on the beautiful, and as they are reminded of historic triumphs they can gain courage to brace themselves for the tasks of life.

But these are not the only things that art can do nor the things which are peculiar to itself, neither are the spiritual results of art restricted to them; it is well that this is so, not only for the sake of contemporary art, which is suspicious of subject matter, but because illustrative painting labours under certain disadvantages which minimize the spiritual values which are possible to it.

The first of such disadvantages is that where a work of art is valued for its educative or moralizing power it comes to depend upon these for its appeal rather than upon its quality as a work of art; design and colour give place to the power to influence men to right actions as the criteria by which the picture is judged, and the picture which sets out to preach a sermon too often ends by failing to become a work of art. In this view art comes to be regarded not as an end in itself and its own justification, but as a means to an end; to be appraised not for its value as a work of art but according to the value of the emotions it arouses. This imputation to art of the power of forwarding right moral actions has been responsible, on the one hand, for some of the Puritan objections to art, and, on the other, for the Tolstoyan doctrine that only that art is good which teaches religious truth, and that the sole justification of art is its power of promoting good actions.

It was this conception which was implicit in that Victorian quatrain which ran:

> Straight is the path of duty,
> Curved is the line of beauty.
> Follow the straight, and thou shalt see
> The curved line ever follow thee,

and the idea that if one only looked after goodness and truth then beauty would look after itself. But we have seen too much of philistinism among those of undoubted moral uprightness to be persuaded that beauty can be left to look after itself as a poor third to goodness and truth.

The Puritan objection to art, which has also been one of the disadvantages under which illustrative art has laboured, has been concerned, among other things, with the difficulty of evoking spiritual values upon canvas. Save in the hands of a particularly sensitive artist, spirituality defies delineation. Even in that exceptionally fortunate concatenation of uplifting subject and spiritually sensible artist it is not everyone who has the eyes to behold and the soul to

comprehend, and too easily the spiritual is swamped for most spectators by the sensual objects through which it is conveyed. To the Puritan the real danger of artistic misrepresentation outweighs the possible power of art to suggest and enforce the good and the true.

Then again the spiritual experience and actual conduct and religious beliefs are not necessarily synonymous but often quite distinct. Indeed, there have been periods in history when spirituality has been quite independent of belief and conduct. There were times in the Middle Ages when men were spiritually stronger than we are to-day but which witnessed cruelty and vulgarity which we should consider most reprehensible and superstition we should dismiss as woeful ignorance. Yet it is dogmatic belief and human conduct, rather than spirituality, which are ministered to by illustrative art. Man is not lifted to a higher plane of experience by it but only directed upon the road he is already following within the limits of his present experience. It is, perhaps, because it appeals to conduct and moral virtues that the psychological appeal of art has been so popular in this country, for we have always valued particularly highly certain ethical values—such as loyalty, courage, and mother-love—which lend themselves to pictorial, if not always artistic, representation. Because sermons in paint appear to have a greater potential effect upon conduct, and because they appear to uphold virtues in which we have always believed, they have been more popular than pictures in which the subject is subordinate to the form. Our regard for illustrative art is, of course, also a reflection of the inordinate aptitude we have developed, as a people, for literature, and which is out of all proportion to our aptitude for the other arts.

Since illustrative art appeals to something outside the picture but within the bounds of our previous experience, its possibilities for the quickening of man's spirit are limited. It can only appeal to those whose knowledge of literature or of religious history are sufficient for them to understand its allusions or its symbolism, for it depends upon what the title and such knowledge as the title implies call to the spectator's mind. The picture which appeals by virtue of its intrinsic value as a picture, that is, by its spatial and plastic values, speaks a universal language and presupposes no previous knowledge on the part of the spectator of any thing outside its own pictorial means. It does not draw upon our familiar everyday experience but transcends it and lifts us for the moment on to a higher plane of existence. In this it "attains to the condition of music", for in that sister art we do not regard representation as the criterion of value nor give a high place in that art to music of which the chief claim to value is that it reproduces the songs of birds or other sounds from nature. Music has higher potentialities than that.

Nor do we expect a nature poem to be a text-book of botany or geology.

Similarly, art has a higher function than attempting, camera-like, to call forth reminiscences of pleasant landscapes or to evoke our pity. If it so restricts itself, is not art doing its best not to be art but to simulate reality and to deceive us as the conjuror does? A painting must be true to itself, and a religious experience is most likely to be gained not by a painting which avowedly sets out with the aim of being religious but which, being true to itself, becomes religious.

How do the formal qualities of a work of art possess a spiritual significance? By giving us extensions of our personality so that we are made more conscious of our own powers and have a feeling of being one with the universe. The pictorial components of a work of art can enable us to live fuller, more abundant lives.

In the first place, the plastic and spatial values without which a picture is not a work of art appeal to something fundamental in our natures. In our everyday life we are constantly having to make adjustments to adapt ourselves to our environment. The sense of mass and of space, and the rhythm which make up the artist's design, play upon the responses we have constantly to make to the laws of gravity and to the necessary movements of our limbs. But the artist orders and organizes these things. In order that we might see things in a particular way—his way, the artist concentrates all his energies and all the means at his disposal to winning for us order out of chaos, harmony out of discord, and through his efforts we ourselves become creators, sharing the artist's more complete way of looking at things. We get an "awareness" which we formerly did not possess, and an enlargement of our experience. Through the artist's communicative power our eyes are opened to new beauties to which but for him we should have been blind.

At the same time the result of our thus being lifted above our normal level of consciousness is that we gain a heightened sense of our own capacity. We feel able to do things which were formerly beyond our power and to see things with an intensity of which we have never before felt capable.

Some writers on æsthetics, Berenson, for example, have suggested that through the plastic values of a picture we are able, in some mysterious way, to identify ourselves with the artist's creation and to feel ourselves one with it. Before Michael Angelo's "Jonah", dominating the ceiling of the Sistine Chapel, "we cannot but feel an exultant kinship with that noble manifestation of human will and strength". There are those, too, for whom the religious emotion is produced by a feeling of being identified with the universe. Berenson has described how this can be created by the artist's suggestion of

space in his composition. Writing of Perugino, he says that his power of creating space

> woos us away from our tight, painfully limited selves, dissolves us into the space presented, until at last we seem to become its permeating indwelling spirit; it can take us away from ourselves and give us, while we are under its spell, the feeling of being identified with the universe.

This does not mean, of course, that art can only appeal to the spiritual experience through its formal values and that the subject matter or content is of no account. It means only that the formal design of a work of art possesses the power of acting directly upon our senses to produce that enhancement of our personality which is usually the result of spiritual experience, and that works which possess only formal values are not denied spiritual effect. The greatest works of art, however, have contained both a strong psychological appeal and effective plastic and spatial realization and one is tempted to say that no work can be placed in the highest class unless it does combine the two. As Roger Fry has pointed out, the Sistine Madonna of Raphael has an appeal by virtue of its subject which it has now retained for centuries and will retain so long as the Christ Child and His mother are revered. At the same time it is full of satisfying design and one can be so engrossed working out the artist's inventions that the subject ceases to count. Rembrandt, too, possessed both gifts in a high degree. His psychological imagination was sublime; no artist was spiritually more discerning or sympathetic than he; and he combined with this a feeling for form which was equally supreme and produced many pictures—his "Christ before Pilate" is an example—which are not only perfect illustrations but masterpieces of design. El Greco is another artist who, in conceptions such as the "Agony in the Garden", combined a wonderfully imaginative insight and penetration with masterly design. So long as it is not allowed to swamp the formal interest of a picture the subject matter does keep the artist in close touch with the human sympathies and emotions through which he must approach his audience.

CHARLES CARTER.

THREE HYMNS.

MORNING HYMN.

Let Thy morning gladness
Take away our sadness,
As we now, O Father,
In Thy Temple gather.

Make our soul's adorning
Meet for Thy blest morning:
Clothe with strength our weakness,
And with grace our meekness.

In Thy Light beholding
Heaven's door unfolding,
May our spirit's motion
Rest in calm devotion.

Every thought enlighten,
Every purpose righten;
Make our praying purer,
Make our waiting surer.

By the Cross of Jesus
From all fear release us:
Make Redemption's glory
Hallow this day's story.

Thou, All-gracious Speaker,
Thou eternal Seeker,
For Thy word prepare us,
In Thy bosom bear us.

So Thy morning gladness
Shall relieve earth's sadness;
So shall Thy salvation
Lighten every nation.

THE GOOD PHYSICIAN.

Beloved Physician of the human soul,
Here speak the word of health—*Be thou made whole*;
And we, believing, shall in strength arise,
Partakers of the life that never dies.

Cool Thou the fever of the wayward heart;
To all its passions holiness impart:
Then clean and whole, in tune with Thee, O Lord,
Thy hand shall from it strike the perfect chord.

Touch Thou the palsied will, until it move
In firm accord with Thine all-cleansing love;
To will as Thou wilt is to live indeed—
Life glad and strong, from earthly bondage freed.

Thine is the way of healing, Thine the will;
Then why should any soul on earth be ill?
Thou lovest all; Thy love would make us well:
O Christ, our faith increase, our doubts dispel.

Wounded and bruised, diseased in heart and soul;
Thy piercèd hand alone can make us whole:
Deep are our wounds of sin; but deeper, Lord,
Thy wounds of Love; by these are we restored.

Belov'd Physician, call us to arise,
And we shall breathe the air of Paradise;
Till we, Thy saving health possessing, see
The morning hour of endless bliss in Thee.

GOD'S TEMPLE-BUILDERS.

(From the Author's Hymn in Welsh.)

Now let God's workers all
With grateful accent sing,
As to His temple wall
The living stones they bring:
To him that buildeth well and strong
The song is work, the work is song.

Why should the harps be hung
By streams of Babylon,
While psalms remain unsung,
And work is left undone?
God gives both song and work to all
The builders of the shining wall.

Whene'er God's worker dies
Another takes his place;
And so the walls still rise,
Adorned with mystic grace:
From age to age God ever calls
New workers to the timeless walls.

The Founder lives, to make
The finished work His rest;
And greatly, for His sake,
His workers shall be blest;
For all who build shall, one bright morn,
Meet in the Church of the First-born.

H. Elvet Lewis.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE CHALLENGE OF THE CHRISTIAN COMMUNIST COMMUNITY.

THERE can be few Christian people to-day who are entirely satisfied with the world around them. The contradictions to their faith seem so many and so varied that they are almost forced to wonder whether Christianity is meant to be put into practice or if it is merely meant to be a series of platitudes satisfying to the conscience. The complexity of this civilization is so terrifying and so colossal that no one seems able to understand it; it has all the characteristics of Frankenstein's monster. While many theories have been advanced to prove its deficiencies, only a few half-hearted attempts have been made to prepare plans for its reconstruction; and even these, to the Christian, seem full of danger.

Is it to be wondered at if the Christian feels overwhelmed at the march of events over which he seems to have no control? Is it unreasonable that he should sigh for a real constructive effort on the part of the Church, so that he might support, to the last ditch, a policy with which he can agree unreservedly? Could not the Church in the light of its faith offer solutions for the better working of the present economic system of civilization for the benefit of mankind? Or must he desert the sinking ship and start again in a simple and primitive way so that the issues are not confused and decisions are clear cut?

The Christian finds many more immediate malpractices confronting him in his personal life, with which he cannot agree, but from which he cannot escape. The very fact of having to earn a living in a competitive system forces him from the life and teaching of Jesus Christ; he becomes a slave to the system, doing work which he frequently detests; as a result he cannot express his own personality in the service of others except to a limited degree in the short leisure time available.

Most of our life is to a greater or lesser degree a compromise. We see the increasing dominance of the machine in the lives of man. Our own material success may be at the expense of others in the industrial system. Our estates, however small, make slums possible—slums with their ever-present starvation, and consequent unnaturally high death rate among mothers and young children. Our charity in such circumstances helps, as a palliative, but why should it be necessary? Welfare clinics, State insurance, *etc.*, are doing fine work, but they do not get down to the root causes or attempt a cure. Their very presence seems to indicate the long road that practical Christianity must travel.

Can we hope for peace among nations while we have this eternal domestic economic war around us all the time? The best machinery for the League of Nations cannot succeed until we have the right spirit to work it. Is not our work for disarmament, *etc.*, merely a desperate hope that by trying to postpone a conflict we may stop something which must be inevitable under the present condition of civilization sooner or later? Has anything been done to create a change of heart throughout the world which will in the end make the thought of war impossible?

Is it surprising that many ideals crumble under the weight of circumstances? Continued passive assent must eventually dim the realization of the necessity for a change.

So many accept reigning conditions as inevitable, and imagine that by giving to charity they are fulfilling their Christian duty. It is only occasionally that an event occurs which shakes the conscience and offers once more a challenge. Many people in Carrs Lane Congregational Church, Birmingham, and elsewhere, have recently had this challenge brought home to them. The presence of a young German exiled student, telling of "The Christian Communist Community," near Frankfort, from which he came, aroused considerable interest. The thought of a group of persons attempting to live according to the life and teachings of Jesus Christ inspired discussion and thought. When two young married people announced that they were leaving their home, and all that such a step involved, to go and join the daughter community in Liechtenstein, the challenge became more personal and intimate. If the life and teaching of Jesus Christ are the ideals of life, can any but the nearest possible approach to them suffice, if we are to remain true to our faith?

How then is this new way of life to be attained except through the spirit? It is not sufficient merely to aim at equality of opportunity. That is material. It is essential to have complete union of the spirit with Jesus Christ. The "Christian Communist Community" would seem to approach most nearly to this ideal. Based on the practical application of the Sermon on the Mount, it recog-

nizes that first and foremost must come the individual response to Christianity.

No one can live in this Community who does not feel the wonderful harmony of living selflessly, in accordance with the teaching of Christ. But anyone who so desires can attune himself to it. The more fully he can disown material possessions for spiritual, the more he can sink his own individualism, the closer will be his union with Christ and the greater will be the expression of his spiritual personality.

The common purse and all that it implies perhaps expresses the reality of this life. Every one lives for the Community. Work is shared according to inclination and ability; yet all the disagreeable tasks are performed without the necessity of asking for volunteers. Someone sees what needs doing, and it is done. This cuts right across our conception of work, leisure, and pleasure. The more they can help others, the happier they are. No kind of force, even police, is necessary to them. There can be no minorities or discontents, for every decision must be unanimous. In addition to the union with the spirit of Jesus Christ, or because of it, there is, and must be, complete unity. To achieve this, it is essential that every one in the community should know well every other person. So communities should be of not more than 200 people. When that number is reached, another community is begun. The aim of the members is to take every advantage of science, so long as any advance is useful and available for all. At Frankfort, until recently, they received thousands of visitors a year, and sent out their own messengers. To one and all they preached the life and teaching of Jesus Christ, but added the invitation to come and live it with them.

That constituted their challenge! How then does this Community work out in practice?

It began in 1920, when Dr. Eberhard Arnold, a director of a great Berlin publishing firm, and General Secretary of the German Student Christian Movement, and a few friends, decided to lead a full Christian life with as little compromise as possible. There were then seven grown-ups and ten children.

Man's primary need being food, a farm was hired, where they could all live. Numbers increased rapidly until 1922, when there were 40 members, owing largely to the support which the German Youth movement gave to it. This was then withdrawn, and the number declined to 20. There was a steady growth from then until 1926, when they bought their present farm near Frankfort-am-Main, and had once more 40 members. Interest outside continued to grow and a large number of visitors were received, until, in 1933, they had 150 members, with a farm of 200 acres, where they had 25 cows and six horses and grew sufficient potatoes and other vegetables for

themselves. They had not sufficient bread, however, and some had to be bought.

They also had an orphan school, in which the Government took an active financial interest. What money was required was obtained by the sale of their own books from their own press, or wood turnings, *etc.* The advent of the Nazi *régime* changed everything. In November, 1933, they were made to go to the the polls at the Plebiscite, although they wrote saying that their principles would not allow them to do so. They were forced to go, however, and each wrote an extract from their letter on his or her voting paper explaining the reason for the abstention. As a result the farm was searched by 150 Storm-troopers, who found nothing treasonable. Nevertheless the Government decided that their influence was bad on children and visitors, and the school had to be broken up, while visitors were no longer allowed. It appreciated the farm, however, as a model farm and useful for German culture, and it was allowed to continue; there are still more than 90 members resident on it. The children were sent to Switzerland, and after several months found refuge in Liechtenstein, nearly 5,000 ft. above the Rhine valley, and there a new Community was established, with 50 members, including 25 children.

Can a Community of greater faith be imagined? To come and live where there is only a slender common purse and any amount of hard work; to become established and then be forced to move through political circumstances, and to have to start again from the very beginning, in the only country in Europe which would receive them, with no money—for the export of any capital is barred from Germany. It surely requires a faith which seems sublime.

A visitor's first impressions of Liechtenstein are of the wondrous beauty of the vista of the wide Rhine valley and of the panorama of mountains around it, with the glistening snow peaks in the distance. From that, attention is focused on the spiritual beauty of the faces welcoming the stranger. In spite of all their troubles, the serenity of their spirit and faith in their ideals are writ large on them in an unmistakable manner. A moving simplicity of character and an entire naturalness of manner contrast at first with a profound knowledge. But discussion brings appreciation of the qualities which make such simplicity the essence of understanding.

They are very busy there now, for they have had to start from nothing on a desolate hillside, and the house was in a bad condition. Instead of waiting until they had become established, they immediately gathered many orphaned and exiled children about them. So they have to be up at 6.0 in the morning to be about their tasks. There is a break for a light meal at 10 a.m., and dinner is usually taken at about 12 o'clock.

During the afternoon, each family as a rule has tea in its own

rooms, frequently inviting others to join it. This happens at about 3.30 p.m., and then the evening meal is served at about 6.30 p.m. The food is both wholesome and plentiful, although there is neither the richness nor variety about it that we enjoy here. However busy they might be, meal times are sacred. Religious and other folk songs are rendered unaccompanied, and delightful voices in wonderful harmony raise up their thanks before a meal. Afterwards there may be a short talk or questions, followed by more songs. Among the work which they sell to obtain what necessities they cannot produce and to help to keep more children, is the most lovely printing and exquisite bindings. Wood turning is another speciality. The children are regularly taught under expert supervision, and display a high standard of education. Their ability to speak English was much appreciated by the visitors. As they grow older they are sent away to the more usual schools, and given complete freedom. It is significant that all but one have come back to the Community of their own free will.

In the evening, when the day's work is done, there are frequently meetings, at which Dr. Arnold speaks. The visitor is impressed by his profound knowledge of affairs and religion, *etc.* Every night a *Bruderschaft* is held. This is restricted to full members, so as to secure both complete union and unity of spirit. These are their sacred meetings, and it is at these that matters of business are decided unanimously; for instance, the letters to the Government were signed by all members of both communities.

So the visitor leaves the Community impressed with what he has seen. He feels the challenge of the new way of life. Does it point to the way that he, and that the Church, must go, if the ideals of Jesus Christ are to be lived out in practice? Or can he be as true to himself and to his religion by admitting the compromise of modern life, and by striving his utmost to improve conditions and both live and teach Christianity to those around him? In any case, our knowledge of the existence of this Community raises fundamental questions regarding the practice of Christianity which every one must answer individually and fully.

DONALD N. VEITCH.

A STUDENT'S VIEW OF CONGREGATIONALISM.

> Hold it for certain, Sancho, that if it be given us, at last, as they promise thee, to behold the beatific vision of God, that vision will be a labour, a continuous and never-completed conquest of the Truth Supreme and Infinite.—Miguel de Unamuno.

THESE first lines of a meditation upon what might be done to prevent the declension of the Church in which the writer grew up and which she now finds wanting are penned with some trepidation: because,

though many will agree that changes are overdue and that Congregationalism in common with other Churches is in grave danger of extinction, the discussion of reform in religious doctrine is no holiday task and criticism is apt to be misunderstood where strong regard for an institution rules the affections.

Yet here I sit in a summer garden at the edge of the old Caledonian forest, with the coloured Cairngorms spread out before me, and I determine that the morning shall not pass without my having written at least the first words of what may occupy many future hours of solemn carefulness. The baaing of a hundred milk-white lambs with answering plaints from their rudely scattered dams is borne to me upon the floating breeze, and, at first, I wonder if this murmuration will not hinder my project; but listening I am reminded of the great good Shepherd, and decide that such tremulous rustic woe is the right undersong for my argument, and that I do well to be bold for the sake of those other sheep and lambs who wander disconsolately amidst the briars and brambles of our difficult modern world lacking the safe harbourage that faith gave to their fathers in the days that are no more.

That Congregationalism should have suffered peculiar losses in recent years is both natural and unnatural. Natural, because the conventional utterances of all religious sects have been made to seem hollow in the face of the stern new educational processes of natural science or have had to be regarded in a new light by reason of the ferment of thought in the world of politics and sociology. Unnatural, because the adherents of Independency have usually been prepared to think and have hitherto marched forward in theology, not scrupling to teach their children to examine authority and weigh doctrine. Young William Hale White so long ago as 1852 was supported in his heterodoxy by a thoughtful father who wrote a tract on his behalf. All will agree, however, that whether naturally or unnaturally there are too many empty places in our midst, and that profound disturbances of thought outside have been, perforce, reflected in the hearts and minds of the children of the Church with results that have not always been happy. For seriousness of thought means conflict, and conflict often of a painful kind.

Let us picture the process as it affects the studious boy or girl in the corner of the old family pew. Such souls too often undergo the same experiences as George Eliot, who, as little Mary Ann Evans, longed to know God, but was tormented day and night by cruel doctrines that were never truly any integral part of Christianity, but, on the contrary, old inheritances from pagan days which for ages had darkened the skies of religious faith. Many readers looking backward to their own childhood will remember the dilemma and what strange contradictions they were conscious of in the character of God

as He was represented to them in their Sunday lessons and hymns. How puzzling, too, were the many injunctions contained in the Bible that they should love God. Over and over again the commandment was given, "Thou shalt love the Lord thy God," and yet could they honestly say that they saw any possibility of obeying? Jesus they loved; many of the saints they recognized as worthy and holy, but they could not feel the slightest spark of love for God! Mysterious, remote, having a standard that seemed to fall below even that of loving friends, He remained an enigma which they grew weary of trying to understand. Lest I should be suspected of imagining all this, here are specimen plaints:

> I had always believed that God is good, but I could not substantiate this with my Sunday School teachings. At the age of twelve I decided that if God really were the author of all the terrible things which befall men, I did not further wish to know Him.

Again,

> I was tired of trying to find anything satisfactory in religious belief, for it seemed as if God either could not or would not bring into harmony the terrible conditions existing in human society.

One could collect with ease a whole book full of such letters from testimonies written to the Christian Science periodicals for the last forty years. The effect of such unhappiness is always loss of power, depression of spirits, ill-health, and a genuine distrust of all religion. Very often, as in the present writer's case, a position of half-hearted agnosticism is reached, though attendance at church is never discontinued and attempts are even made at Sunday School teaching; for there was always a hope of better things and listening to strangers one had dreams of finding guidance through the maze. If a woman, it was easy too to pass muster as a correct church member, for the greater part of the work assigned to women in the Congregational churches has been for years now to raise money for Church funds by making, buying, and selling; to prepare food for committees and assemblies of all sorts; to dispose of concert tickets and to organize interests and excursions for the young. In the end, men and women so spiritually dissatisfied are certain to seek pasture elsewhere. Jesus and the beauty of holiness may still be a great magnet, and so they try to learn about Him, either by joining themselves to the newer religious bodies or else in earnest study of books by teachers whose spirituality transcends the bounds of race and creed and time. There is, of course, no need to pity such rebels, for he or she

> who seeks Truth honestly, though he seek it by a path too daring, seeks and at last must surely find a merciful God.

What is sad is that the Churches should not be better able to help their members and so must continually lose in this way the souls they need to build up their spiritual life.

So much for the ills of the situation. The cure is harder to imagine, and I am conscious of being like a child with a rush-light as I enter the dense woodlands of theology. Matthew Henry once said that it became the disciples of Jesus "to be kind as those who have learned and would teach the art of obliging"; but what would best become all of us to-day would seem to be to be more intelligent and honest about our religious views. In the Congregational churches this would be quite possible. Other sects may be bound more or less by rules and regulations, or even have creeds to which they must conform: the Congregational body is free. In fact, its tradition would seem to be on the side of movement, experiment, and outspokenness: nothing could be more in the spirit of its founders, and especially of the noble pioneer who so unaffectedly bade his people watch

> if God should reveal anything to us by any other instrument of His, to be ready to receive it as ever we were to receive any truth by his ministry. For he was confident the Lord had more light and truth yet to break forth out of His holy word.

To remember such courage and originality might be the very thing we need to-day. Is not the scientific method another "instrument," and the outgoing of God's spirit in this direction something that we are bound to admire and respect? There is no reason why the advancement of learning should destroy man's hope in God. Astronomy and physics, biology and chemistry, as the best of modern scientists have pointed out, have nothing to say about the realm of Spirit and the wonderful universe of moral beauty and heavenly aspiration. These glorious, intangible ideas belong to a quite different world, and a world that will continue to be with us whatever planets float into our ken, whatever type of government prevail at last. But, as always, new learning compels thought, and truth in one compartment of life constrains men to look for truth in another. So that the very urgent need of our age is to find some larger formula for religion that may include all the newest knowledge of our times, and yet be simple enough to teach to little children. "God is Love and Love is God," with all that it implies, is such a formula. "Loving" as the way of life is its outcome. *"Rien d'aussi divine que le Dieu-Amour de Jésus n'a jamais touché l'humanité."* It is the basis of all good and the foundation of a science that has never been really tested. Who can say what success might not attend a body that cast out pagan creeds and doubtful doctrines and really tried it out?—really tried an undiluted Christianity, tried to cease from considering God as a Jewish tribal King of capricious temper and design and held fast to the precious thought of His perfection and all-power and Fatherhood? And also held fast to the doctrine that wherever evil comes from, whatever form it takes, it is no work of God?

No church can reform itself straight away, because a church only reflects the consciousness of the mass of its members: but, opening their hearts in confidence, how many professors, ministers, and adherents of the Congregational churches will not confess that they are dissatisfied with some of the old views and would like to banish them and introduce a more philosophic and at the same time a more worthy conception of the Eternal and a less complicated scheme of salvation?

It is too difficult for an untrained person to point out exactly how all this could be done or what company of the wise should be chosen to reject some of the wrong ideas that have come down to us. The hymn book is one of their fastnesses. There you will find the old idea of the Atonement set forth in all its crudity—and especially in hymns meant for children. What harm such hymns do nobody will ever know. But watch a street crowd flinch while an evangelist shouts out his crude interpretation of *I John* 1^7, and you will see how damage can be inflicted upon the Kingdom of Heaven. And, after all, this sacrificial metaphor is certainly not in line with the teaching of Him Who, when He was alive and joyful, said, so simply to His friend beside Him, "But one thing is needful." What was this one needful thing that Mary had chosen to learn? Knowing that the teaching of Jesus always concerned life and love, we may be sure that it concerned "the Father" and the life that is sustained not "by bread alone but by every word that proceedeth out of the mouth of God."

Strange that theologians have never concentrated on this point and that preachers in their sermons do not hover continually around it. Angel-thoughts abound even in the Old Testament to illustrate its majesty. Again, as a modern thinker has said:

> Man is a spiritual being; the proper work of his mind is to interpret the world according to his highest nature, to conquer the material aspects of the world so as to bring them into subjection to spirit.

But we hear little of this "spiritual man" in our services. It is the "miserable sinner" who is still the centre of attention rather than that upward-looking spirit, that pilgrim man whose aspirations Jesus loved to fan into a flame of beauty and desire.

Again, not a small part of the modern world's avoidance of the Church is due to a materialism that imagines it can get along by reliance on the cleverness of skilful men: doctors, dictators, organizers of all sorts, who can exorcise evils. Our forefathers in the Middle Ages believed the universe to be infested by an army of malicious imps, hobgoblins, and spirits of mischief. We smile to-day, when we see their effigies jutting out beneath the roofs of medieval churches. But we ourselves are plagued by fictitious demons a hundred times more villainous and much better organized

for evil, in that we believe we live in contact with germs, microbes, and evilly-disposed bacilli ever ready to prey upon our lives. If we are spiritual beings—reflections of the mind of God—and confess that the omniscience, omnipresence, and omnipotence of Divine Love fill the universe, how can we let such thoughts rule us? Our long subjection to the false powers of matter has made us sadly oblivious of the truth of the spiritual facts enunciated clearly and beautifully for us, over and over again, in the words of Holy men of past days—words we repeat with glib assurance, saying of the Most High, "I am Alpha and Omega, the Beginning and the End, the First and the Last," or, "Thine is the Kingdom, the Power and the Glory," though we believe it never a whit. Part of the power of the Church will remain absent until we see this, and credit God with what He truly possesses, acknowledging that "the world lives by its incarnation of God in itself," and that, as Dr. A. N. Whitehead says, "apart from God there would be no actual world." If we thought oftener on these lines we should have more faith in the hidden harmony of the universe, however it may appear to our present vision.

All this is in accord with the recent pronouncement of Sir James Jeans that "there is nothing that is non-mental." It also leads up to the possibility of Christian healing, which is so plainly a part of the commandment of Jesus to His followers that it is extraordinary how the Churches should have continued to lose sight of it for so long. In our day the Christian Science Church has restored it to its rightful prominence, but, so far, save for one or two pastors with the love of God in their hearts, no one in the freest of the Free Churches has taken one single step along this brave pathway. And yet there are thousands of people crying out for mental remedies, and often being supplied with very dangerous ones. There would, of course, have to be a great change in the aims of church members and a new view of what is church work, as well as much study of the subject, before widespread healing work would be possible. A great upsurge of faith would be necessary, and this last is not likely to come until the desire for provable truth has thoroughly permeated religion and seized on the imagination of all. At present, truth counts for little in our midst, and what we are accustomed to believe or what we fancy other people believe, does instead. The fact is we are so sleepy-headed that we do not even object to hearing conflicting doctrines expressed in a single service: the first lesson presents Jehovah, the tribal deity, quick to wrath and swift to destroy: the second lesson breathes out the divine spirit of Jesus: a hymn introduces chaos by some return to medievalism: then a prayer, apologetic in tone, sympathizes with men because their plaints are many and God takes no heed. So much astray already, the sermon may consist of

> repetitions wearisome of sense,
> Where soul is dead and feeling hath no place;
> Where knowledge, ill begun in cold remark
> On outward things, with formal inference ends.

Then the uncheered flock—souls who must sometimes long for certain evidence of Divine truth—go homewards gossiping. Liberty of thought is a precious thing, but it involves tremendous responsibilities!

How can churchgoers help to change all this and fill the churches with worshippers once more? Only, I think, by being themselves more like those three or four poor women who were once sitting at a door in the sun, on one of the streets of Bedford, talking about the things of God, of whom a passing youth wrote down in after days:

> methought they spake as if joy did make them speak . . . . and they were to me as if they had found a new world . . . . and I made it my business to be going again and again into the company of these poor people; for I could not stay away.

GWENDOLYN M. LLOYD THOMAS.

AN EXPERIMENT WITH BOYS.

THE experience gained with the Young Men's Class led my thoughts to boys between the ages of 9 and 12. Hence three years ago an attempt was made to band them together. In this case also it was a small beginning. A talk with half-a-dozen revealed their eagerness to join a class or a company of their own. They were urged to go out as missioners and bring others in.

In a short time the number was doubled. For the last two winters the membership has been twenty-five, and the average attendance has been surprisingly good. This class meets on Friday evenings and it demands the patience of Job and the wisdom of the serpent! Boys are boys in every age and clime. But what fun it is to be with them, to identify oneself with their lives and interests! One has to be a boy with them, or at least show something of the boyish spirit. Stiffness will not do it. One is obliged to relax in laughter and humour with a company of boys and at the same time to exercise some discipline in order to avoid pandemonium. The task of a minister is to win them. All sorts of things have been brought to the class from cigarette cards to flashlights and library books, and more than once my pockets have bulged with various articles taken temporarily from the boys in order to secure attention.

The method followed is partly educational, partly devotional, and partly recreative. The textbooks published by the Independent Press have been very useful and three—*Fit for Life, The Freemen of God,* and *Exploring the Library*—have been of real service to the class. They have opened the minds of the boys to important aspects of life

and to some features of our religious history. At one time a boy was elected to the chair every week to keep the others in order, whilst the lesson was being given. The Chairman had to discipline himself, but now and again that task was beyond him! He was subjected to a severe test, and yet they liked the idea and vied with another in taking the Chair. The class only lasts forty-five minutes, and many a time at the close we have had a simple game. In summer we have a few outings. A recent visit to the Ribble Valley on a glorious Saturday afternoon was a most enjoyable event. The vivacity and curiosity of the lads was very pronounced. On these outings invaluable help has been given to me by one of our young men, who is Secretary of the Sunday School. All the boys are members of what we call "The Children's Worship" (a form of the League of Young Worshippers) and they attend remarkably well on Sunday mornings. Since the inception of the class another fact has been noticeable. Several come on Sunday evenings. It was not so in the past. To see a boy in the evening service was an exception. Now it is common to see a group of five to twelve sitting together in charge of the oldest member of the class when it was formed, now a youth in his late teens. Two objects have been steadily kept in view in this experiment—to deepen their attachment to the Church and to guide growing minds. I do not claim that there is anything extraordinary about it, but I do testify that it has given me more real fun and joy than many things I have attempted in the course of my ministry. After all it is only what ought to be done in the interests of the Church and Christianity and ultimately that means the interests of humanity. To win the friendship of these boys so that they come to one anywhere and everywhere is worth all the extra time and energy it may demand.

About fifteen months ago I happened to show them a copy of the best edition of *The Bible for Youth*, by Drs. Gillie and Reid. They greatly admired it. But the price staggered them. It was prohibitive to boys who had only a few coppers as pocket money every week. The following Sunday nine of them came to me after school, and said they would like to have a meeting to discuss a certain matter. "What is it?" I enquired. "To think how we can get money to buy that Bible," was the reply. Two days later the meeting was duly held. The tide had to be taken at the flood. Arrangements were made for an entertainment. Help was forthcoming from the organist, a deacon, and one or two more, and although the time was short and the entertainment was held in May it drew a large audience and raised a sum sufficient to buy copies of *The Bible for Youth*. The surplus of 15s. we handed to the Sunday School funds. A few weeks later twenty-five copies were presented to the boys at a Church Meeting.

J. Emrys Morgan.

QUESTION SERVICES.

I HAVE been asked to describe the Question Services which have been a feature of the worship at Clapton Park Congregational Church in recent years. Six or eight have been held at intervals each year, on Sunday evenings. The questions to be answered have been announced in advance, always in the *Round Chapel Review*, and sometimes on leaflets distributed in the neighbourhood. They have always been placarded, too, on the large notice-boards outside the chapel, generally with one large question-mark for all the questions.

The questions themselves were generally given to me orally or sent in writing—many of them anonymously. Sometimes I formulated a question myself from problems presented in the course of pastoral work. Each batch of questions aimed at including problems of distinct kinds—social, queries about the Bible and about theology, and those of special interest to young people. Generally I took thirty to forty minutes in answering them; some could be polished off in a few sentences; others occupied a quarter of an hour. Preparation took quite as long as for an ordinary sermon, and the answers were given extempore.

At first we ran a social hour after the service, when opportunity was given to any members of the congregation to discuss the points raised. This was not a success; most of those who wanted to talk over matters seriously preferred private conversation. It was generally "outsiders" who loved to hear themselves talk who dominated the after-discussions. One such, a Fundamentalist, had a field-day on one occasion; I let him have his fling and he talked at length. He was useful from one point of view, for I was able to point out to our young modernists how well he knew his Bible. On the day of the next Question Service, however, I received a note from him saying: "Please answer the following three questions on Sunday night." The questions were all of the nature of Biblical conundrums, such as "When the body of Christ was in the grave where was his soul?" When the time came for the answers, our friend was not in the congregation, and so did not hear my first remarks, to the effect that only questions previously announced were dealt with, and that in any case we only discussed subjects of practical importance. Five minutes later he walked into a pew, and in the after-meeting at once said, "I didn't hear the questions I sent answered to-night." I replied, "No, and if you had arrived at the proper time, you'd have heard why." I repeated what I had said, and then this conversation followed:

> "Does that mean I can't ask any question I like and have it answered?"
>
> "Precisely."
>
> "In that case I'm afraid I shan't be able to come."

"I'm sorry, but we shall have to do our best to get along without you."

Were the services themselves successful? I think so. They drew in a good many strangers, who could be divided into three groups: (1) Those who ought to have been at their own churches; (2) Cranks and those who went wherever there was some new thing; (3) Real seekers, who could be helped and in some cases attached to the church.

The young people certainly welcomed this form of service, which they felt to be in touch with their lives and their everyday problems. Many who had gone to live many miles away always came over to Question Services. A few of the older people, I imagine, preferred the old form of service, and the ordinary sermon, but if they did they rarely said so. In the main I think young and old alike valued them, and largely because I dealt with the subjects with the utmost frankness, confessing my ignorance or my incapacity to deal with many topics, but always treating the questions with complete candour and never hiding my views, no matter how controversial and difficult the point raised.

It was sometimes difficult to avoid repetition, for the same problem cropped up in slightly different forms many times. It was, of course, often impossible to deal with the subjects adequately, and I invariably began by warning the congregation that we could only touch the fringe of a subject or deal with it in a very summary fashion. The sample batches of questions below will serve to illustrate the immense variety of the points raised. Some of them will be seen to date themselves.

Is democracy doomed?
Can Britain recover?
Why pray?
Are young people immoral?
Should children be repressed?
What is Home Evangelization?

How often should I go to the cinema?
Why don't the Churches tackle the Housing Problem?
Does Science disprove Religion?
Is flirting wrong?
Should parsons be paid?
What is salvation?

What can Christians do about India?
Is the cinema an asset to the community?
Should we scrap our form of service?
What's wrong with sweeps?
Should doctors and ministers work together?
Why do young people leave the Church?

Should Britain disarm?
Why should we read the Bible?
What of the Licensing Report?

Clubs or Churches?
Does the wireless help religion?
Have young people too much freedom?

Press or pulpit?
Have you a cure for the fed-up?
Does education pay?
Did Jesus really live?
Are we creatures of instinct?
How should I plan my day?

Are politicians honest?
Are parsons sincere?
What is Atonement?
What books should I read?
Is patriotism wrong?
Can you be a Christian in business?

Should we always tell the truth?
Is suicide always wrong?
Did the prophets foretell the future?
Is justice the same for rich and poor?
How can I lose my self-consciousness?
What is the Ascension?

Can a scientist believe in Christianity?
Do you believe in open-air preaching?
What do you think of Bernard Shaw?

Is there such a thing as love ?
Is psycho-analysis any use ?
Is Communism greater than Christianity ?
What is "Guidance" ?

Are we growing gamblers ?
What about disarmament now ?
Is education enough ?
Can charity be organized ?
Expression or repression ?
Is there a personal God ?
Do you believe in capital punishment ?

What should be the Christian attitude to the Jews ?
Should families be regulated ?
At what age should young people have freedom ?
Will Christianity be the religion of the future ?
Are the poor getting poorer ?
Is war imminent ?
Did Jesus know everything ?

What can we do for the unemployed ?
Is Communism Christian ?
Can a Christian bowl leg theory ?
Should we join the Presbyterians ?
Should a doctor tell ?
What is Clapton Park's future ?
Why am I alive ?

Is the Bible any use to-day ?
Democracy or Dictatorship ?
What is rationalization ?
Was Cromwell cruel in Ireland ?
Is it wrong to play bridge ?
How do you reconcile hurricanes and earthquakes with a God of love ?

Is cancer God's will ?
Does the Press play the game ?
Is the Bible out of date ?
Is the League worth what it costs ?
Should we keep Lent ?
Is sport a danger ?
Do you believe in confession ?
Have the Churches a future ?

ALBERT PEEL.

ON LIFE AND BOOKS.

THE CURE OF SOULS.

For twenty-two years it has been my privilege to exercise "the cure of souls." During the last twelve months I have been gradually relinquishing the oversight of a church, a process which, if it has prevented the sharp pain of severance, has at the same time made me realize all that pastoral work has meant to me.

When I entered the ministry in 1913 it was with an intense desire to help the people whose minister I had been called to be. I well remember how in the first months my sermons were finished on Tuesday evenings : it was only when I found that led to unconscious slacking in the second half of the week that I altered my time-table. In those days I read John Watson's *The Cure of Souls* every year, and always with profit. If I had been tempted to minimize the importance of pastoral work, John Watson always "stabbed my spirit broad awake." I had been taught to regard human personality as sacred, to count our Lord's method of dealing with individual souls as a pattern for ministers. I had been so steeped in the history of the "gathered church" that I felt a church in which the members were not a family, in which they did not know and help and serve each other, was not really a church at all. And it seemed to be the minister's primary duty to know every one of his people, to see them in their homes, and share their joys and sorrows. From this point of view no man could have been more fortunate in his first charge. Great Harwood is one of the most compact towns in the land : in it every man knows his own business—and everybody else's ! From any part of it a young man could walk to any other in twenty minutes. The congregation was not too big : I could call on every family once a year, and in a short time I knew them all, and all the children. The increased intimacy of the War years also helped the minister to know and understand his people. I discovered during the nine years of my first pastorate the inestimable privilege of being a minister to Christ's people, the shepherd of the flock.

Then in 1922 I came to London, knowing little of London life, to a church with three large Sunday Schools, a crowd of young people, and a scattered congregation. My ideals were still the same, and I hoped the same methods would work. In the first twelve months of my pastorate, giving three afternoons and two evenings a week to visitation, I called at more than 2,000 homes. I hoped that within a year or two I should know all the congregation and all the children, little realizing how floating much of London's population was, and how tenuous the thread which attached some of the children to their schools. Were my time to come over again I should not attempt so much, but concentrate on getting to know the members of the church and congregation, the teachers in the three schools, and the scholars in the Home School.

For twelve years I struggled in a vain endeavour to do the pastoral work of this large and scattered flock as I knew it ought to be done, but even with assistance I grew increasingly unhappy about it. Try as I would, I could not get the time to know and help my people, and therefore, though only those who have had a similar experience can understand what it meant, I had to let them go.

What does "the cure of souls" mean in these modern days? You learn when unemployed men come to see you week after week to find out if

you have been able to learn of any job for them, and you see what the strain means to them and to their wives and families. You learn when people bring to you their troubles, and you realize that to help a man or woman properly would take hours and hours that you do not possess. Often when calamities happen, conscience tells you that they might have been averted had you given more time and care. Often you are sick at heart when you must send young people away from you fighting temptations without and within whom you know you could lead safely through had you the time, or when you visualize the loneliness of so many and can do so little to relieve it.

One day the Master of a Poor Law Institution wrote to tell me of the funeral of one of the inmates, an old man nearly 80. He thought I should like to know because "the deceased had left in writing that you were his nearest and best friend." How those words hurt! The old man came to worship on Sunday mornings, I had spoken to him perhaps a dozen times —and I was "his nearest and best friend"! God forgive me because I had not learnt more about him, and helped him more. A deacon and I went to his funeral. We were the only mourners: the old man was buried in a public grave, in a mound with many others several feet above the surrounding ground—one whom time had left derelict and friendless, loved by the Great Shepherd of the sheep if under-shepherds failed.

Looking back on a ministry in a large and busy church, I am convinced that, as at present organized, such churches cannot but fail in "the cure of souls." It was a man wise in the things of the Kingdom who said centuries ago that "A soul is diocese enough for any one man." What are the limits of a congregation which can be a true church, in which the members can know and help each other, and the minister have time for "the cure of souls"? I should say, at the very outside, a hundred families, and if the work of shepherding is to be effectively done, probably forty or fifty is nearer the mark.

Why, if I think of the nine or ten people to whom I gave pastoral counsel and advice during my last week in a pastorate, it is obvious that to assist them aright, with due care and loving sympathy, would take more than all the time a minister had after sermon preparation—if he had nothing else at all to do. The churches will have to be prepared for drastic reorganization if they are even to hold the families still remaining to them. Ministers cannot read the Pastoral Epistles without uneasiness of mind as they think how often they are failing to guard the flock, to shield the lambs, to tend the sheep. Whether the task can be successfully accomplished while the Church is pre-occupied with money-raising for buildings and stipends is a concern which I have voiced before, and I will not enter upon it again here.

The editorship of a journal of this kind, added to constant visits to churches throughout the country, brings much work of a pastoral kind, and leads me to hope that, without a church, I may yet be pastor of a flock. The frequent letters that come from ministers prove, too, with what devotion many of them tackle their pastoral work, and how often they are perplexed in it. Often they have to deal with cases outside the range of their experience; often they recognize the dangers of amateur psychoanalysis. Some years ago one of the finest ministers London ever had came to see me in great distress. A young member of his church had been advised by a psycho-therapist to follow a course of treatment which her family deemed altogether contrary to Christian principles. Family life was devastated, the patient distracted, the minister bewildered. That instance can be multiplied many times. In this case the encouraging

thing was to find that the minister was seriously perturbed, that the happiness of the family and the peace of mind of the girl were a burden upon his heart.

When one has tried to care for people in this way, one does not resign the work of a pastorate without pain and searching of heart. Without pastoral work of some kind I, for one, could never be content, and it was only because I knew that opportunities to help individuals—ministers and people—would not be lacking that I laid down work very dear to me.

It is only when all Christ's people—and not only ministers—have laid upon them "the cure of souls" that the churches will prosper. All must pray James Montgomery's prayer:

Wisdom and zeal and faith impart,
Firmness with meekness from above,
To bear Thy people on our heart
And love the souls whom Thou dost love;

To watch and pray, and never faint;
By day and night strict guard to keep;
To warn the sinner, cheer the saint,
Nourish Thy lambs, and feed Thy sheep.

ALBERT PEEL.

The Chair of St. Peter. By THOMAS B. HOWELLS. Independent Press. 8s. 6d.

Just as this issue was leaving press we received a copy of this study of "The Rise and Fall of Papal Power" from the pen of the Rev. T. B. Howells, whose *Roman and Anglican Claims* received a warm welcome some years ago.

This new book is a *vade-mecum* for controversialists, and it is sure to meet a need, for many who have strong convictions about the Papacy would find themselves at a loss were they to be confronted by a skilful and well-trained Roman apologist. Mr. Howells provides not only means of defence, but abundant ammunition for attack—he is indeed a Protestant "Minister of Munitions". With ample reference to detail he surveys the centuries, with their 260 Popes. Here and there readers may find themselves out of sympathy, and it is possible that some modernists may regard Mr. Howells as they regard Dr. Coulton—he has the same persistence, but there is no doubt that busy men who desire to have the facts of the Papal controversy at hand will be grateful to Mr. Howells for the immense industry which lies behind his book. There is a very full "List of Contents" and an adequate Index.

EDITOR.

WORTH NOTING.

Anyone who knows the life of our church for the last twenty years or so knows that under the goading of the "experts" we have adopted scheme after scheme, participated in drive after drive, set ourselves even the impossible task of making America "dry" by legislation, and the total result of the prodigious efforts—what is it? That there is some gain in the total need not be denied, but there has certainly been much more of loss. We have created in the minds of many a totally false conception of the nature and the function of the Christian Church. We have laid financial and property burdens on the backs of our people that either altogether discourage them or demand so much of their time and energy that little is left for active and aggressive and constructive Christian work. We have built churches that we can neither pay for nor adequately man. We have thrown out a missionary line so long that it lacks depth and striking power, and so detached from sacrificial support at home that its chief occupation in recent years has been conducting strategic retreats. We have incurred the distrust, even the antagonism, of great numbers of people in America because we have suffered the machinery of the church to be operated for ends which, while moral in themselves, were foolishly made contingent on political action. It is questionable whether even yet we have learned our lesson, for if it was an error to commit the church to legislative Prohibition, it is equally an error to commit it to legislative Socialism. "A bigger and better Church" has been our slogan, but let those who know the truth tell, if they dare, what we meant by "bigger" and what we meant by "better." We borrowed our criteria of evaluation from the world about us—a world gone mad in its worship of mere size, a world that had set itself to create bigger ships, bigger aeroplanes, bigger locomotives, bigger buildings, bigger universities, bigger corporations, bigger banks, bigger everything—except men! It will be well if the monstrous Frankenstein does not yet turn and rend us. And we were guilty of the incredible folly of supposing that "Christ's church was of this world," to be judged by the world's standards, to be modelled on the world's ways, to walk in the world's procession, and to keep step to the crashing discord of its brazen shawms. The result could not be but what it has been. We have seen the bursting of the inflated bubble into which a mad world poured its lungs. The huge thing was mostly air—and the church may be grateful if it has escaped going so completely flat as the world it sought to imitate.

EDWIN LEWIS, *A Christian Manifesto.*

First, then, there must be real Christians. These will not be isolated: they would not be real Christians if they were. They will always be in fellowship with those near them: in the nature of things such fellowship will be formed locally—people will learn to love their neighbours.

Jesus Christ created, not the Church, but the company of the Disciples. This was within the National Church of his birth. Afterwards his followers were driven to form Churches of their own.

In the primitive community, as we shall see, the gatherings were small, because they were in private houses; and until well on into the second century, and later in some places, because they met in the Agapé, the love-feast of Dominical Supper, which cannot have afforded accommodation for more than a dozen or two. From this intensity of concentrated fellowship came those gifts and fruits and talents of the Spirit which are unmistakable

in the writings of St. Paul, and central. They were lost as the small circles grew and broke.

The Christian ideal then is that of the leaven. Small circles, spreading into small groups, into larger groups, into regional systems. And because these groups must not quarrel with one another, but must be in charity and co-operation, they must, if the Christian method is realized, be at one in each country. Homogeneity—that, for instance, of the English people, of the British people, of the English-speaking peoples—makes such charity and co-operation an obvious duty, and its absence a crying scandal. That evil is due to the refusal to concede liberty in less civilized and less Christian ages. Autocracy, the oppression of monarch or prelate, or else the despotism of a faction, has been the power that divided: when personal religion was strong, as in this island, the formation of separated Churches was the result; elsewhere oppression has ended in a general secularism.

The problem of the unity of Christendom is thus a simple one. A large number of Churches exist. Their existence is a good thing; their separation one from another is a bad thing. Fraternal relations must be established and must be helped to develop into complete inter-communion.

PERCY DEARMER, *Our National Church.*

The gospel cannot be discovered by searching the feelings, experience, thinking, and volition of men. It cannot be discerned in the behaviour of the universe or in the processes of nature and of history. The gospel is an address of God to man calling him to a definite task, not an adventure of man in quest of God, if haply he may feel after Him and find Him. Therefore the gospel cannot be proved; it must approve itself in the heart of man. It is to be proclaimed, not defended; believed and obeyed, not demonstrated. Once the gospel is revealed in men it will beget faith that will give new content to man's feelings, experience, thinking, volition; that will enable men to see God in all His works; that will constrain men to labour in love with the patience of hope. This is the faith that overcomes the world because it is not of the world—born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The mere spirit of adventure, so frequently eulogized nowadays, is a sorry substitute for faith in a divine call that surmounts all obstacles and endures to the end.

G. W. RICHARDS, *Beyond Fundamentalism and Modernism.*

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London and the date* 1934 *or* 1935 *unless otherwise stated*).

Church and State in England in the 18th Century. By NORMAN SYKES. Cambridge Press. 21s.

Prof. Norman Sykes has already earned respect for his wide knowledge of the history of the Church of England in the 18th century, and if his Birkbeck Lectures at Cambridge do not give us the authoritative history he himself desiderates, they supply a solid foundation for it. Indeed, there is no doubt that in due course Dr. Sykes will furnish it; branching out from his study of Edmund Gibson, he has now regarded the Church from its political and administrative sides; there only remains the need for a complete survey which will incorporate the theological controversies, discuss fully the relationships with Dissenters, and estimate the success or failure of the Church as an evangelizing medium.

The Anglican Church of the 18th century has met with general and sustained criticism on many grounds. With a Yorkshireman's instinct for fairness Dr. Sykes sets out what is to be said in its favour. He shows that its bishops were often active and zealous; that there are explanations which should at least be considered for much of the pluralism and non-residence; that while it is undoubtedly true that the bishops were much engaged in politics, the reasons are to be found in the post-Revolution situation.

Dr. Sykes has written a big book, and a learned book, which incorporates the results of much industrious research. It is thoroughly competent, and the work of a true scholar: the bibliography is as it should be, the authorities are duly quoted, and the Index adequate. With an immense amount of detail and full documentation it presents a picture of 18th century Anglicanism more complete than any in the past. Sometimes the trees obscure the forest; sometimes, maybe, the author's eagerness to defend the Church rather colours the spectacles: we have not noticed, for example, any disposition to question the Confirmation figures: knowing how prone the clergy are unconsciously to exaggerate the size of their congregations we suspect these statistics, especially when they are round numbers! It may be, of course, that the Registers give the *names* of those confirmed, and that Dr. Sykes has satisfied himself that the numbers are accurate.

The whole book, however, is important enough to call for careful study: we congratulate Dr. Sykes warmly upon it.

EDITOR.

The Challenge to Liberty. By HERBERT HOOVER. Scribners. 6s.
The Challenge to Democracy. By C. DELISLE BURNS. Allen & Unwin. 5s.

The word "challenge" has been much overworked lately. It occurs in the titles of two books which may well be read together. Ex-President Hoover never mentions his successor by name, but his careful and restrained analysis of the present situation really saps President Roosevelt's

policy, which, most observers feel, may "blow up" any time. Liberalism, he says,

> holds that it is solely through the release of the constructive instincts and aspirations of man that society may move forward to its primary purpose. That high purpose is human betterment. Its distinction in American life is its ideal for betterment of all the people. . . . The hope of America and the world is to regenerate Liberty with its responsibilities and its obligations—not to abandon it.

Great claims are made for the achievements of the American system, which has lifted the American people to a much higher social level than the inhabitants of European countries. Imperfections and blemishes are admitted, but the way of progress is to correct these, and not to forsake liberty for regimentation. To "national regimentation" Mr. Hoover opposes "rugged individualism." The "New Deal" he calls

> the most stupendous invasion of the whole spirit of Liberty that the nation has witnessed since the days of Colonial America. . . . economic war is steadily drying up the standards of living of the world, our own included, and it is drying up the outlets for human initiative. The hope of the world in an economy of plenty through the huge increase in productive power which science has given us threatens to be stifled by these processes of nationalism and regimentation.

A timely book, which may be said to have as its text the words :

> But so far no nation or individual has been able to squander itself into prosperity.

In the appeal the dictatorships make to youth Dr. Delisle Burns finds their greatest threat, and he is concerned to show that youth can discover within the democratic tradition a life in common, worthy of all their devotion, and freer and finer than anything dictatorship can furnish. How can this alternative to dictatorship be made emotionally attractive, especially to the young? Dr. Burns sets out to show what youth might work for—a "city of God," with health, peace, planned production, planned consumption, and an educational policy which deliberately aims at the formation of a community of equals. The argument ends with a discussion of leadership and authority in such a community.

EDITOR.

The Old Testament in Greek. Edited by A. E. BROOKE, N. MCLEAN, and H. ST. JOHN THACKERAY. Part IV (Vol. II) : **1 Esdras, Ezra-Nehemiah.** Cambridge Press. 20s.

This part completes the later historical books of this great undertaking. The four parts of the Octateuch appeared respectively in 1906, 1909, 1911, and 1917; the previous parts of this volume in 1927 (*1 and 2 Samuel*), 1930 (*1 and 2 Kings*), and 1932 (*1 and 2 Chronicles*). As before, the Codex Vaticanus is printed as the basal text, just as in the manual edition in three volumes. The distinctive feature is, of course, the very ample *apparatus criticus*, the full collation of variant readings from the uncials, minuscules, and versions. Naturally, such an edition as this is for the textual specialist, who will know how to value its very extensive information. The present part contains the text of the "Greek" or apocryphal *Esdras*, together with the *LXX* texts of our canonical books of *Ezra* and *Nehemiah*. As an example of the value of this edition, we may turn to *Esdras* A, 4^{41}, and see that there is no manuscript authority cited for the current and erroneous reading *praevalebit* instead of *praevalet*, in the famous saying, *magna est veritas et praevalet*. Again, in regard to the important question as to whether the name of Nehemiah originally occurred with that of Esra in

Neh. 8-10, we see that in *Esdras* A, 9^{49}, there is no mention of the name of Nehemiah, that in *Esdras* B (*Neh.* 8^{9}), two minuscules omit the name of Nehemiah, and that in *Esdras* B (*Neh.* 10^{1}) no uncials add "the Tirshatha" of the Hebrew text. Here we have valuable textual help towards the solution of a disputed and important point in history, *i.e.,* as to whether Nehemiah and Esra were contemporaries. We sincerely hope that the University of Cambridge will see its way to the completion of this important edition, notwithstanding the disquieting rumours to the contrary.

H. Wheeler Robinson.

The Hasidic Anthology. By Louis I. Newman. Scribners. 18s.

This is an unusual book, which will open up new fields for most of us. The Hasidim were a Jewish "sect" of the eighteenth century, arising round and about the borders of Poland and Russia, and representing a reaction, partly Kabbalistic and mystical, partly ethical and humanitarian, from the aridity of Rabbinic scholasticism. Their founder was Israel Baal Shem, whose attractive portrait was freely painted by Zangwill in *Dreamers of the Ghetto.* The sect flourished very widely in the first half of the nineteenth century, but has now practically disappeared, chiefly, it would seem, through the loss of its earlier character and ideals, and the excessive adulation of its *zaddikim,* or saints. But it has left behind a copious oral and literary tradition in Hebrew, Yiddish, and German (itself based on the previous Jewish literature) from which this interesting anthology has been translated. The object of the book is two-fold : to give inside knowledge of the movement, and to supply material intrinsically interesting, especially for illustrative purposes—stories, parables, epigrams, *etc.,* dealing with exegesis, morals, religion, and indeed life in general, under many heads of classification. Only a dull imagination would fail to get something suggestive from any half-dozen pages of this large book, with its 530 pp. of text, supplemented by 50 pp. of "Contents" and an amazing index of 70 pp. There are here, for example, the germs of many children's addresses —that bane of busy ministers. Rabbi Newman writes an introduction on the Hasidic movement, which contains a good deal of useful information, and incidentally draws a parallel between the records of Jesus and those of the Baal Shem, which might suggest some points for the *Formgeschichte* of the Gospels. As an example of the humour often found here, we may cite the saying that on the birth of a distinguished Rabbi, the Satan complained that he would lift every Jew to the level of sainthood. "Do not worry," replied the Lord. "He is destined to become a Rabbi, and hence he will be busily occupied with congregational affairs." There is a story of a Rabbi who suggests the Bishop in Victor Hugo's *Les Misérables.* He saw thieves robbing his home, and did not interfere, but made a silent gift of the stolen goods, to save them from sinning. Then he saw them including a jar of medicine, and he stepped forward to warn them not to harm themselves by consuming it. Another Rabbi was told that he had gathered notorious thieves amongst the statutory quorum for prayer : "Excellent," he replied, "when all the heavenly gates of mercy are closed, it requires experts to open them." These three examples are taken from five successive pages, which will indicate how much that is fresh will be found in the whole book.

H. Wheeler Robinson.

Palestine and Israel. By Sir Flinders Petrie. S.P.C.K. 3s. 6d.

Needless to say, this little book by a most distinguished archæologist contains much interesting information, such as the reference to gold-work

from Ireland found at Gaza, the fine necklaces of polished sard and carnelian of Solomon's age which witness to the contemporary wealth of the country, and the diary board with thirty peg-holes for the days of the month, belonging to the Shishak period, a system borrowed from Egypt. Nevertheless, the book is disappointing, since it tries to do too much in the narrow space. The sub-title is "Historical Notes," but the scheme is that of a history of Israel on archæological evidence, though little is said of anything later than the eighth century. Moreover, the attempt to rehabilitate the patriarchal history—with numerical adjustments where the author needs them—is not at all convincing. It is of interest to note that he maintains quite firmly the later date for the Exodus, and summarily dismisses the evidence for an early date derived from the fall of Jericho:

> Recently Professor Garstang observed a burnt layer in the ruins of Jericho without any foreign pottery dateable as late as 1400 B.C.; there is, however, another later burnt layer after 1300 B.C. So the two burnings might be due to the revolt of Syria about 1370, and the Israelite attack in 1187 B.C. There is, then, no matter which decisively demands the earlier date of 1440.

He refers the stele of Merneptah which he found at Thebes to the defeat of the Israelites at Hormah (*Num.* 14^{45}). His remarks on the significance of the Hyksos, which he has done so much to elucidate, are of special interest. But his general historical reconstructions suffer from neglect of the equally valid evidence in other fields of research. It is not just to represent the documentary analysis of the Pentateuch as resting on the ambiguous use of the names of deity; these gave the first clue, but the emphasis of the evidence now rests far more on duplications and inconsistencies and linguistic data. A detective's clue may surely prove inadequate, yet lead to evidence that *is* adequate.

H. Wheeler Robinson.

The Bible is True. By Sir Charles Marston. Eyre & Spottiswoode. 7s. 6d.

This is partly a reproduction at greater length, and partly a sequel, of the author's book, *The New Knowledge and the Old Testament* (1933), and is open to the same criticism. The author has been useful in financing exploration in Palestine, and can write of what has been done in a popular and interesting way. A book which gave an account of recent discoveries in a reliable form would have been distinctly valuable, and Sir Charles Marston could have written it. Unfortunately his strong prejudice against "higher criticism" so controls the presentation of the evidence that we should hesitate to quote this book even on a purely archæological point. As an example of what is meant, we may take the footnote to the picture of Tel el Amarna, opposite p. 230. It reads, "Where the Tel el Amarna letters, written to the Pharaohs asking for help against Joshua's invasion, were found." This identifies the Khabiru with Joshua's army, as though no other view were possible; yet Sir Flinders Petrie, who cannot be accused of being a "higher critic," has an entry in his index to the book noticed above, "Khabiru not Hebrews." Sir Charles Marston claims that Professor Garstang's evidence of the fall of Jericho about 1400 B.C. now definitely establishes the identity of Joshua's army with the Khabiru; yet, as we saw in the previous notice, Sir Flinders Petrie absolutely dismisses that identification. What is the poor "higher critic" to do, who really wants to use the archæological evidence, when the archæologists so fall out with one another? As for Sir Charles Marston, we strongly suspect that he knows very little about the literary criticism of the Bible, for on p. 16 he confuses textual with higher criticism, and on p. 23 he represents literary criticism as asserting that J and E were first committed to writing about 621 B.C.,

an obvious confusion with the usual dating of D. We are sorry to have to speak so severely of a book to which both knowledge of recent work and much enthusiasm have contributed; but who can be sure where objective data are to be found in such a book? (The last chapter, giving an account of recent work at Tell Duweir, shows how useful a book it might have been.)

H. Wheeler Robinson.

The General Epistles of St. Peter and St. Jude. Edited by J. W. C. Wand. Methuen. 15s.

The Father and the Son. By W. F. Lofthouse. S.C.M. 7s. 6d.

Not as the Scribes. By H. G. C. Herklots. S.C.M. 3s. 6d.

The Archbishop of Brisbane, whose appointment coincided so tragically with the death of his son in the Alps, was able to read the first proofs of this "Westminster" Commentary before his departure for Australia. The claim that it is over thirty years since any considerable work on these Epistles has appeared in English no doubt has an eye on Dr. Bigg's volume in the *I.C.C.*, but seems to overlook Mr. Blenkin's useful work on *I Peter* in the *C.G.T.* (1914) which contains as much exegesis—on the Greek text too—and even more "Introduction" than Dr. Wand supplies. But it was none the less time that the investigations of the last generation should be reviewed, and the Archbishop has utilized the labours of recent British and foreign scholars, and brought to bear upon the peculiar problems of this most "gallant and high hearted Epistle" his own singularly clear judgment. He would himself be the last to say that he has finally settled the questions of its date and authorship, and though he comes down on what we may call the conservative side it is not without full and fair discussion of certain attractive theories that have recently been advanced, *e.g.*, that 1^3—4^{11} is a "bishop's" address to a company of newly-baptized persons and 4^{12}—5^{11} an address to the general congregation or a pastoral letter written a few years later. An extremely interesting section of the Introduction deals with the Moral Code or "House Table" found in 2^2—3^{12} (*cf.* $5^{1\text{-}5}$) and its relation to similar lists in *Eph.*, *Col.*, and the Pastorals. The lengthy excursus on the Descent into Hades is also very thorough going and there is an appendix on the *Agape* which is calculated to reawaken interest in that rather obscure ceremonial. The part of the commentary which deals with the less vital books *II Peter* and *Jude* is characterized by the same fullness of knowledge and careful judgment. Queensland is to be congratulated on having as its Archbishop a scholar of such distinction.

Principal Lofthouse's book has for its sub-title "A Study in Johannine Thought." We have been accustomed to think of the author as interested more particularly in *O.T.* studies—and this book could not have been written by one who is not (*cf.* pp. 22ff., 76ff.)—but Dr. Lofthouse is just as much at home in the *N.T.*, and in theology as in history and exegesis. It has been said that if we could sum up the message of the *O.T.* in one word it would be "election"; for the *N.T.* we might choose "sonship." There has been a good deal of loose thinking and writing about the Fatherhood of God, and this book supplies a necessary corrective. It interprets that Fatherhood by the sonship of Jesus which it finds the dominant note (rather than the Logos) in the Fourth Gospel. In the light of this emphasis the writer considers the main elements of Christian doctrine, and so produces a handbook of theology which though it may not be dubbed "systematic" is nevertheless a unity with a controlling theme. A sentence from the chapter on "The Divinity of Christ" reveals the author's predominant religious

interest—"Let us then cease to be troubled if we can find no adequate metaphysical formula to express Christ's nature or His person." An excellent book for a present to a minister, and certainly one that the preacher should not miss.

As the title suggests, the third book on our list is a study in the authority of Jesus. The reader will not go far before he congratulates the Anglican Church in Winnipeg on having such a Canon and St. John's College on having such a Professor of Exegetical Theology. There is a sense in which both Archbishop Wand and Dr. Lofthouse write "as the Scribes." I do not imply anything derogatory: the Scribe is a very useful person, and our Lord had high praise for the scribe who is "instructed unto the Kingdom of Heaven." But to read Mr. Herklots is like breathing moorland air. He not only studies the sources of the authority of Jesus but suggests how Christian leaders and teachers to-day can draw similar power from the same sources. The book has many apt quotations from modern writers and many more pertinent and shrewd observations of the author himself. Let me give a few examples:

> Men are not seeking "modern" Christianity; they are seeking vital Christianity . . . . If the scribes of old were to read the correspondence columns in some of our Church papers they would hardly feel out of their element.
>
> The reason men objected to Jesus was not because He was a kill-joy, but because he *wasn't* one.
>
> The reason that many congregations turn away from Church is that the preacher has been ready only to state his easier and more obvious thoughts; his profundities he has kept to the study: he has not thought them through into simple speech.

There is a great chapter on "The Way of the Child" and another on "The Way of the Cross." Canon Herklots reminds us of Dr. Selbie and Canon Raven rolled into one: not a bad combination.

A. J. Grieve.

John, Peter, and the Fourth Gospel. By G. W. Broomfield, M.A. S.P.C.K. 7s. 6d.

This book is a serious contribution from the mission-field to the problem of the Fourth Gospel. The author is Canon and Chancellor of Christ Church, Zanzibar, and Examining Chaplain to the Bishop of Zanzibar. He has written under the handicap of mission conditions, such as limited and broken periods for study and the absence of a good theological library. He is nevertheless to be congratulated, not only on the admirably modest and temperate terms in which he has presented his arguments, but also on the care and thoroughness with which he has constructed them.

The book is broadly speaking a reasoned defence of the view that the Fourth Gospel is the work of John, the son of Zebedee (the Beloved Disciple), that its contents, being the work of an eye-witness, are thoroughly reliable (though—as regards the *teaching* in the Gospel—"as he looked back over the years it seemed to him that the truth was more obvious and explicit than was actually the case"), that the evidence for connecting either the Gospel or John with Ephesus is insufficient (arising as it did from a mistaken inference from the Ephesian origin of the *Apocalypse*), and that the Gospel was more probably produced at Alexandria.

It is not practicable even to summarize the course of the argument. A very large number of phenomena is adduced in order to show the probability of the thesis and how its various parts hang together. For example, a close examination of the statements in the Synoptics and *Acts* suggest (1) that John was much younger than his brother, (2) that the name

"Boanerges" was dropped after the Resurrection, because the brothers became less fierce as time went on, (3) that the two brothers ambitiously contended with Peter for the primacy, (4) that at the Last Supper John was reconciled with Peter, while James remained aloof. John's fierceness remained as part of his attitude to those who were not disciples: hence the harshness of the Fourth Evangelist to the enemies of Jesus. The acceptance by the Church of a Gospel so discrepant in many ways with the familiar story of the Synoptics is most naturally explicable on the assumption that it was known to be the work of an Apostle. Canon Broomfield holds that Luke obtained the special information for his Gospel, not during Paul's two years' imprisonment at Caesarea, but much earlier, and that his main informant was John the Apostle; and he amasses a perfectly extraordinary number of resemblances between their respective Gospels to buttress the theory. It is all very well put, and very plausible. I have discovered only one error of fact—the statement (p. 129 n.) that Herod Antipas scourged Jesus, whereas *Lk.* 23[11] simply says that he mocked Him. And I differ very strongly from the suggestion (p. 187) that most of the arguments against the Apostolic authorship of the Gospel look like attempts to support the conclusion (based on other grounds) that an Apostle could not have held the exalted Johannine idea of the Divinity of Jesus.

In regard to the main contention of the book, I feel that the author's admirably stated case is largely vitiated by a neglect of two facts. (1) We have in Justin's words good and early external evidence for the Apostolic authorship of the Apocalypse. Why should this be pronounced mistaken, in favour of a book whose Apostolic authorship is attested only much later? Canon Broomfield makes the same mistake as did Dr. Charles, when he says "Irenaeus, writing between 180 and 190 A.D., is the first to mention John in connexion with Asia." This overlooks the fact that Justin (who was at Ephesus about 135 A.D.)—in saying that the *Apocalypse* was the work of John an Apostle—clearly, if indirectly, implies the residence of John in Asia. And if John the Apostle wrote the *Apocalypse* (a view in support of which a good deal of internal evidence can be quoted), he cannot —as Canon Broomfield rightly assumes—have also written the Gospel. (2) Canon Broomfield does not do justice to the wide difference between the character of the speeches of Jesus in the Fourth Gospel and their character as revealed by the Synoptists. He makes certain concessions on the point —as, *e.g.*, John used his own wording, assumed that the truth had been more obvious at the time than it really was, and so on. But this hardly suffices. Nowhere, I think, does the Canon deal with the extraordinary assumption of the Fourth Evangelist that Jesus announced His Messiahship at the beginning of His ministry, and thereafter regularly spoke of it in public. Could an eyewitness really have forgotten that the Messiahship was never avowed by Jesus to His disciples before Caesarea Philippi, or to the public before His trial by Caiaphas? Surely this historical error, taken in conjunction with the differences in style and subject-matter from the Synoptics, is inconsistent with Apostolic authorship.

Yet the book has considerable value as bringing out afresh the traces of genuine history in the Fourth Gospel—traces which, I should be prepared to concede, are to be explained by the assumption that the oral *memorabilia* given by John, the son of Zebedee (who, I also agree, is to be identified with the Beloved Disciple), lie behind much of the reliable narrative-matter included in the Gospel.

C. J. CADOUX.

The Life and Teaching of Jesus Christ. By Jules Lebreton, S.J. Burns, Oates. 10s. 6d.

This is a translation of the first volume of a Roman Catholic Life of Christ. Père Lebreton is Professor of Sacred Scripture at the *Institut Catholique* of Paris. His book is the result of ten years' lecturing, and according to the publishers' notice is far superior to any other historical work on the life and times of our Lord. We can hardly endorse this high estimate, though we readily admit the wide reading and scholarly care which the author brings to his subject. His book is a most interesting mixture of criticism and homiletics, history and imagination. On all points both of scholarship and doctrine he comes to quite orthodox conclusions even though the very argument he uses seems sometimes to point in another direction. His use of authorities, too, is quite uncritical. He quotes modern writers like Plummer, Sanday, Streeter, and Headlam, side by side with various Fathers and Roman Catholic writers without any definite attempt to discriminate. At the same time his book is thoroughly readable and full of spiritual suggestion. It will have a real message for the devout, and if scholars find it irritating in its naïve assumptions, they may at least recognize the good intentions of the author and commend his pious zeal.

W. B. Selbie.

Christian Theology. By Dr. A. C. Headlam, Bishop of Gloucester. Oxford Press. 12s. 6d.

This book might be described as a legacy from Dr. Headlam's Professorship first in London then at Oxford. It is based on his lectures to theological students given in two universities, and constitutes a manual of theology with which all theological students will do well to acquaint themselves. The present volume is concerned with the Doctrine of God, and it is greatly to be hoped that Dr. Headlam will be able to carry out his purpose and follow it up with a second volume dealing with the Doctrine of Redemption, the Church, and the Sacraments. Students will find in him a wise and safe guide; his scholarship is sound, his judgment can be trusted, and his mind is always open. He writes, of course, from the standpoint of traditional Anglicanism and mainly for Anglicans, but his spirit is more catholic than his words would sometimes imply.

To Dr. Headlam theology is the science which teaches about God and His relations to mankind and to the universe. He begins his study, therefore, by discussing the sources of religious knowledge: Natural Religion, the Bible, the Church, and Authority. He then goes on to discuss the Doctrine of God, historically and philosophically considered, Theism, and Antitheistic Theories; then comes the main section, which is devoted to the Doctrine of the Person of Christ, and the book concludes with a discussion of the Holy Spirit, the Doctrine of the Trinity, and the Relation of Religion to Life.

Of Dr. Headlam's general position two things may be said. First, his method is just that which is most valuable for the average student of theology. Dr. Headlam approaches Christian doctrine from the historical standpoint and his outlines of the history of doctrine give just that conspectus of the subject which the student needs. He realizes the necessity of studying heresies for the light which they throw on the growth of tradition, and he is never in danger of identifying Christianity with any one form of Christian doctrine. Thus:

> Christianity is ultimately a life, and it is only a system of thought as explaining that life. The life is first, the theology comes second, the

> theology is of no value without the life, and the life is the test of the theology. Therefore, to attain the truth of Christianity we must study Christian experiences historically and subjectively which represent to us the way in which truths are held.

Secondly, the scale of Dr. Headlam's work seems to indicate the limitations of the subject as dealt with in the Oxford School of Theology. In expounding the Doctrine of the Person of Christ, for example, he begins with a statement of the doctrine in the Creeds and the Articles of the Church of England, and he hardly ever strays beyond the limits of the year 451; although, of course, he is quite aware that much water has flowed under the bridges since then, he takes little notice of it. He does, indeed, have something to say of the Confessions of the Reformation period and he quotes from Harnack from time to time. In a chapter on Belief in Jesus Christ he touches on various modern points of view, but there is no attempt to trace the course of Christological development through the Middle Ages, the Reformation, and in modern theology. And yet Dr. Headlam himself admits that

> the meaning of the life and work of Christ is far better than any separate interpretation. It has responded to the varying needs of the different Christian centuries, and it will have even more profound lessons to teach us. There is always, therefore, in Christianity both a static and a progressive element, and while we rightly speak of the unchanging faith in Christ because Christ represents reality, the Church should never be burdened with out-worn forms of thought and rules of life.

This tends to disarm a criticism which in any case does not diminish our gratitude to Dr. Headlam for a most sane and valuable contribution to theological study.

W. B. Selbie.

Orpheus and Greek Religion: A Study of the Orphic Movement. By W. K. C. Guthrie, M.A. Methuen. 21s.

A book on Orphism by an English scholar fills an obvious gap and may be assured of a grateful welcome. Mr. Guthrie has cast his net widely in order to embrace the general reader, the professional scholar, and those who

> have felt an unsatisfied curiosity, not to say exasperation, on reading in their commentaries or hearing from their teachers that this or that passage in one of the great writers, Plato or Pindar or Virgil, is a reflection of Orphic doctrine.

All three classes will find much to interest and instruct, and all perhaps will be united in their indebtedness to the author for his attempt to blaze a clear trail, to distinguish solid ground from the besetting quagmire. For Orpheus, as we are reminded, has many of the qualities of the Snark as well as one important point of resemblance to the Cheshire Cat, and there is a striking contrast between the scantiness of definite evidence for Orpheus and his influence and the undoubtedly great effect which a distinctive spirit, associated with his name, wrought on Greek literature, philosophy, and religion. Mr. Guthrie has valiantly set out to capture a Proteus and to define the elusive teaching connected with him; where so wide a field for speculation exists, it is unlikely that all the author's views will win assent, but he has made a valuable contribution to a difficult subject.

Mr. Guthrie has wisely turned his back on the tempting byways of comparative religion and has concentrated on pursuing his quarry through the literary and other remains of classical and post-classical Greece. After

discussing what is meant by Orphism and the nature of the evidence for it, he deals with the story and historicity of Orpheus, the problem of the Orphic theogonies, Orphic eschatological beliefs, the Orphic life and rites. This is followed by an estimate of the precise influence of Orphic ideas on classical literature (especially on the pre-Socratic philosophers) and on the Hellenistic and Græco-Roman world. Full use is made of the archæological evidence, and the value of the book is enhanced by many plates and illustrations. In this connexion it is unfortunate that Mr. Guthrie was unable to use the recently published evidence of an alabaster bowl, which provides the only known representation of a cult-scene, a *δρώμενον*, from the jealously-concealed Orphic mysteries (see *Journ. Hellenic Stud.*, 1934, 129ff.).

Professor Cornford wrote that the Orphic religion "made possible the alliance of Platonism with the religion of Christ and St. Paul." The parallels with Christianity itself are obvious (indeed the close analogy of Orphism to Protestantism is one of the main themes of a recent essay by J. R. Whatmough, *Orphism*, Cambridge Press, 1934): the idea of conversion, and of religion as a way of life, original sin, communion, and parts of its eschatology, all appear as common features, although the resemblance is in fact superficial, as Mr. Guthrie emphasizes in his one digression into comparative religions. The religions of the Græco-Roman world in which Christianity grew up have received much attention in recent years, since it is necessary to realize clearly *from* what, as well as *to* what, the early Christians were converted. And all who seek a path through the dark places of the mystery religions will be grateful to Mr. Guthrie for having helped to define one religion about which there has been much confusion of thought.

HOWARD H. SCULLARD.

Christ and Evolution. By GEORGE A. BARTON, Ph.D., D.D. University of Pennsylvania and Oxford Presses. 9s.

Dr. Barton is best known for his work on the *O.T.* and in the History of Religion: more recently he has turned to *N.T.* studies, while in the treatise before us he has risen from all such special fields of research, and has presented us with a systematic account of his faith as a modernist Christian of to-day. He tells us that he has been an active Christian for sixty-one years, and for fifty-five years a Christian minister. He has been Prof. of Semitic Languages and of the History of Religion in the University of Pennsylvania, and after retirement from that post is now Prof. of *N.T.* in the Episcopal Divinity School of Philadelphia. All this gives a strong personal interest to what is really a confession of faith, or we might even say a last testament of an aged Christian scholar to the present generation; particularly, as Dr. Barton says that he was originally an Arminian and a Fundamentalist, and has reached his present modernist position by a process of slow travail. He writes in a spirit of unqualified optimism, as one who has found the truth and desires earnestly that others, especially young ministers, might also possess it.

Christ and Evolution is in the main a typical statement of the common modernist position. It is easy reading, and free from technicalities; so that it would probably be useful to the educated layman who has had no special theological training. There is, however, one curious mistake that calls for notice. Dr. Barton introduces Irenæus as an exponent of the *moral* theory of the Atonement because he declared that God decided to recover mankind from the power of the devil by persuasion and not by force (p. 142). But this is certainly an entire misuse of words. What

Irenæus is talking about is God's plan to pay a ransom to the devil by the death of Christ; and this can hardly be called a moral conception. The moral theory of the Atonement is, of course, the doctrine that the Cross saves men through its moral effect upon them.

ROBERT S. FRANKS.

Abailard's Ethics. By J. R. McCALLUM, M.A. Blackwell. 6s.

Abailard is said by J. G. Sykes (*Peter Abailard*: Cambridge, 1932) to be probably the correct spelling of the name we usually know as Abelard. We do not call the great pope Gregorius but Gregory, nor the learned scholar Hieronymus but Jerome. One would have thought that the form Abelard was too well established in English to be altered now.

However that may be, Mr. McCallum has done an excellent piece of work by translating Abelard's *Ethics,* the alternative title of which is *Scito te ipsum* or *Know Thyself.* It is always a good thing to come directly to grips with an author, instead of merely reading about him; and this quite short treatise reveals Abelard's peculiar qualities as a philosopher in a very remarkable way. It shows both how keen a thinker he was and how far he was ahead of his time. Mr. McCallum has provided an excellent introduction and a few notes; but in the main the treatise speaks for itself.

Abelard quarrels with the traditional Augustinian notion that man is so ruined by the fall that he has lost all power of moral choice, except in so far as a new nature is supernaturally imparted to him by grace, so that he acts from the principle of charity or love and chooses what is good. Abelard believed that whatever evil consequences the fall of Adam might have brought upon man, it had destroyed neither his reason nor his power of moral choice; so that he can still respond to the overtures of the Divine love in Christ and use the grace thus manifested in his case.

In the reviewer's recent *Dale Lectures* he commented on the seemingly casual way in which Abelard introduces his doctrine of the Atonement, that God saves us by revealing His love in Christ and kindling an answering love in us: it is outlined simply in a passage of his commentary on *Romans,* and receives no systematic development. But his *Ethics* shows that all the grounds for such a development were present; and that he thought not merely in brilliant flashes of insight, but in an entirely coherent and connected way, only that not all of his thought has found full expression in writing.

The second title, *Know Thyself,* is itself chosen to call attention to Abelard's fundamental belief that the principle of man's action is always truly in himself, and never in any power external to his own personality. Abelard here anticipates Kant and Dr. Oman. He stood in complete opposition to the Realism of his master, William of Champeaux, who held that individual men were no more than accidental forms of the one true essence, man or humanity.

> The view that man is a free individual, rationally and morally autonomous, untrammelled by an inherent relation to general humanity, is at the root of all his thinking.

He applied this view to the criticism of the medieval sacrament of penance.

> Confession, in his view, is not and cannot be for the purpose of receiving absolution. No one but God can estimate the extent of another's guilt. The culpability exists between man and God. But in confession it is possible that through humility and friendly discussion a man may see more clearly what sins are grievous and how best to atone for any fault he has lapsed into.

Accordingly, Abelard attacks the system of indulgences. What right

have men to assume such powers, as if they could let others into heaven at their sweet will? Do they think they have the same right in their own case?

All this four centuries before the Reformation!

ROBERT S. FRANKS.

Modern Thomistic Philosophy. By R. P. PHILLIPS, D.D. Burns, Oates. 9s.

The purpose of this book is to expound the Thomistic philosophy and at the same time to contrast it with its modern rivals, so as to bring out its superiority over them in all things. The author not only repudiates the various modern systems, but also any concessions that may have been made to them by some of his scholastic *confrères*: his object is to preach the pure milk of the Thomistic word and to clear it from all corruptions.

As an exposition of Thomism the work stands high. But its controversial value is quite another matter. The great argument used against philosophies founded on modern science is that science deals only with appearance in its measurable aspects, and not with reality: hence Aristotelian metaphysics, which is founded on observation of the true natures of things, remains unshaken by all modern movements of thought, which after all only play upon the surface of reality. But modern science is surely too "real" a thing to be so easily dismissed: it cannot be supposed that it will have no reaction upon philosophy, but will merely be content to be subsumed within the framework of an Aristotelianism to which its great achievements were unknown. It seems to me that Dr. Phillips, for example, ventures on rather dangerous ground when he demands the continuity of matter on metaphysical principles, and treats as of no fundamental significance the doctrine of present-day physics according to which matter is scattered in minute particles through a space otherwise empty. The attitude of *Modern Thomistic Philosophy* to modern science reminds one too much of that of the Medieval Church to Galileo; and one thinks still to hear the latter saying, *"e pur si muove."*

ROBERT S. FRANKS.

Morals and Politics. By E. F. CARRITT, M.A. Oxford Press. 6s.

Mr. Spurgeon once remarked of some volumes of the *Cambridge Bible for Schools and Colleges,* that there was a great deal more in them than in many "big blown-up expositions." It might similarly be said of Mr. Carritt's little book that there is a great deal more in it than in many professedly exhaustive treatises on Moral and Political philosophy. There is here no rhetoric or, indeed, any sign of emotion, though the author evidently has thought much and feels deeply about his subject. Instead we have that careful analysis of the possible meanings of terms and that testing out of each meaning by inference of its consequences, which are so peculiarly characteristic of Oxford, and which ultimately go back to its basing of all philosophical education on Plato's *Republic* and Aristotle's *Ethics*.

Mr. Carritt explains that by political philosophy he means the study of our duties which arise from a special sphere of human relationships, and which may be summed up in such phrases as "I ought to obey this law," or "I ought to resist this tyranny." These duties arise from the fact that

> I live with certain of my fellow men in an organized community, with elaborate devices for legislation, preservation of order, settlement of disputes, punishment, mutual defence, and public services, and that with many of these fellow citizens I have a common language, religion, and tradition of life.

The view that there are any moral duties in the abstract, independent of all particular conditions, is rejected. Duties are obligations arising out of such circumstances; and a conflict of moral claims is possible since I may be involved in different sets of circumstances at the same time, each of which in itself establishes a moral claim upon me. How far then is my duty to the State to take precedence of other duties? This is a burning question in these days of Communism, Fascism, and National Socialism, with their common doctrine of the totalitarian State.

Mr. Carritt thinks that all claims are to be tested first by their justice and then by their relation to human happiness. Justice comes first: I may not give away in charity money which I owe to someone else. This being so, the problem of obedience to the State is solved as follows:—I am to obey the law

> because I think my act will be public and exemplary and will promote general obedience to the whole system of laws, and that the general obedience so produced will bring about more justice or happiness in general (in short, more satisfaction of claims in proportion to their strength) than my disobedience would, either directly or as an example in breaking a pernicious or unjust law.

The book contains an analytic introduction, a long historical section, and a brief positive statement of doctrine, which does not profess to be exhaustive but is stimulating and valuable. The author's special bugbear is the Hegelian notion of a "general will," expressed in the institutions of the State, which has an absolute claim upon our allegiance. In the first place, he thinks the "general will" is a myth: there is no such thing, only the general result of particular wills combining to establish the State. In the second place, he considers that, even if the name "general will" be allowed for this result, the combination of particular wills in the State establishes no final or exclusive ground for our allegiance. Even a majority in a democratic State may be wrong, and on occasion may have to be resisted. *Morals and Politics* is undoubtedly a book for the times.

ROBERT S. FRANKS.

The Serial Universe. By J. W. DUNNE. Faber & Faber. 10s. 6d.

The starting-point of this book is the indubitable and important fact that the mind is capable of an endless series of reflections upon its original sense-experience. I reflect upon that first experience, and can then again reflect upon that reflection and so on *ad infinitum*.

In my original experience I live in the present: the past is no more, and the future is not yet. In order to establish the past and the future as real, I must pass on to the act of reflection in which I survey past, present, and future as parts of a continuous whole. I can again reflect and place this first reflective act in a similar continuum, and so on. That gives me the serial universe of which Mr. Dunne writes.

The first criticism to be passed on this doctrine is that in representing consciousness through an infinite series of empirical acts, it overlooks the important distinction which exists between the first experience, on the one hand, and the whole series of reflective acts, on the other. The very first act of reflection already transfers us to a new order: we pass by means of it from the stage of perception to the stage of thought. However many subsequent reflections we make, essentially we get no further: all such reflections occur within the same order of thought which gives us past, present, and future as a continuum: they merely occupy different points in this same continuum. To put the matter in technical terms, the first reflection transfers us from the level of the empirical ego to that of the pure

ego; and reflect as often as we will, we cannot in principle get further.

However, in his applications of his principle, Mr. Dunne does not really require anything beyond the first reflection. By means of that he proves the immortality of the soul. The proof is simple. While death makes a break in our original form of experience by cutting off our perceptions, the experience of reflective thought transcends this break. I can conceive time flowing on to the year 2000 A.D., even though there is no natural possibility of my surviving till 2000 A.D., if I take my bearings solely from the original form of my experience. I take hold of immortality by identifying myself with the reflective form of experience which transcends the break.

I should not like to say that there is nothing in this argument: it is an impressive fact that I, primarily an empirical ego, can identify myself with the pure ego for which time flows absolutely continuously without a break. But it is a question whether the argument really proves the immortality of the individual. The continuity of time to which I rise by reflection is time, not for me in particular, but for all thinking beings. Aristotle held that the thinking part of us survives, while all individual sensations, memories, hopes, and fears perish. Mr. Dunne's argument does not seem to me to lead to any assured doctrine of *personal* immortality.

Some physical applications are also drawn in *The Serial Universe* from the original principle above described: in fact, Mr. Dunne undertakes to produce from it the newest doctrines of mathematical physics, and so give us Relativity and the Quantum theory "without tears." But there are some things at the very beginning of the argument which shake one's faith in its validity. On p. 140 Mr. Dunne writes: "A tensor is simply the scalar of a vector." This statement is "simply" incorrect. A tensor is a set of quantities representing a condition of the world, and transformable by means of a group of differential equations, in such a way that these equations are always of the same form, no matter what mesh-system we may use for the measurement of the quantities in question. Tensors can be of different ranks: they are used up to the fourth rank in the theory of relativity. A tensor of zero rank is a *scalar,* a tensor of the first rank is a *vector;* beyond these are tensors of higher rank, which have no special names. So far then from a tensor being "the scalar of a vector," scalars and vectors are both particular instances of the general class of tensors.

Once more, Mr. Dunne undertakes to prove in a simple way a fundamental doctrine of the theory of relativity by which time-measurements are associated with space-measurements in a four-dimensional continuum by means of a multiplication by ic, where c is the velocity of light and i is the square root of minus one. I comment only on the proof that a multiplication by i is involved. Mr. Dunne uses the well-known mathematical principle by which an algebraical multiplication by i is equivalent to a geometrical rotation through a right angle. He represents the two kinds of time corresponding to perception and reflection respectively by two axes drawn on the page of his book at right angles to one another (p. 143). He then proceeds to argue that the measurement of empirical time is related to that of reflective time by a multiplication into which the factor i enters, because a rotation of a right angle is required to bring the two axes into the same straight line, or in other words to shut up the right angle into one line. But, so far as I can see, whatever worth there is in this argument depends merely on the fact that Mr. Dunne has originally represented the two kinds of time by axes at right angles to one another (see p. 105). He gets the rabbit out of the hat, because he first of all (no doubt inadvertently!) put it there.

ROBERT S. FRANKS.

Science and Monism. By W. P. D. Wightman, M.Sc., Ph.D. Allen & Unwin. 15s.

Dr. Wightman explains the universe by the help of three principles. The first is epistemological, the second physical (in Aristotle's sense of the word), the third is metaphysical.

(1) *Epistemology.* Knowledge proceeds by the method of abstraction, and there are different degrees of abstraction. From things as perceived through our senses we go back to the atoms and molecules of chemistry and physics: the most recent physics tends to resolve itself into the still further abstraction of pure mathematics, than which nothing can be more abstract. Dr. Wightman is a realist in so far as he maintains that all these various forms of apprehension apprehend different aspects of reality. None is illusory; but we have continually to bear in mind that it is only certain sides of nature that are in view.

(2) *Physics* (in the sense of the complete study of nature). Aristotle viewed all nature as being directed by an immanent principle, which works through evolution, as new and higher forms impose themselves upon the lower forms that precede them in the scale of being. Modern philosophy has returned to Aristotle in enouncing the doctrine of emergent evolution, by which one level of being is superimposed on another. Electrons and protons combine to form atoms and molecules: these again produce the chemical compounds by their combination; then we get life and finally mind; in every case there is something genuinely new and not merely a re-grouping of what was there before. Dr. Wightman cordially adopts this modern doctrine of emergent evolution as the second principle of his system. He finds in the *viruses* an interesting half-way house between chemistry and life; but he admits that an evolutionary progress from life to mind is accepted rather upon the ground of general fitness than for absolutely convincing reasons based on empirical evidence.

(3) *Metaphysics.* In Aristotle's system the immanent principle of evolution was the universal desire of all things for a transcendent Unmoved Mover. No such external Power is admitted into Dr. Wightman's scheme of things, which is strictly monistic. The immanent principle which directs the evolution of the Universe is the Unity and Totality of the Universe itself. Here Dr. Wightman brings in the Concrete Universal of Bosanquet, whom he considers to have re-stated the Hegelian philosophy in a more tenable form by means of this master-conception: the Holism of Smuts is also mentioned with approval, and finally, Dr. Wightman confesses himself as in general a grateful disciple of Whitehead, even though he does not agree with everything the master has said, or indeed pretend to understand all his obscurities. One interesting point in the holism of *Science and Monism* is the appeal to the latest doctrine of the electron as a system of waves pervading space, though related to a particular region in it: this doctrine affords a basis for the idea of mutual interpenetration which enables us to see how the whole is everywhere at once.

Such are the principles of Dr. Wightman's monism: the constructive part is prefaced by a history of monistic doctrine in which Thales, Parmenides, Bruno, Spinoza, and Haeckel all play their parts: there is also a careful survey of the monistic tendencies in the science of the nineteenth century and at the present time. Here the book is full of information, and may be warmly recommended to all who want a really good survey of the fundamental facts with which modern philosophy has to deal in its attempt to unify the sciences. *Science and Monism* may serve to fill something of

the place in the English literature of the subject that is so excellently filled in French by Meyerson's well-known book, *L'explication dans les sciences.*

The Christian theologian cannot, of course, be satisfied with a purely immanental metaphysic. This is not the place to argue out the question, except only to say that Morals, Art and Religion all point to the Transcendent and require it for their explanation. Dr. Wightman does not touch on these things: if a real place is to be found for them, his scheme would have to be enlarged. But, for all that, *Science and Monism* is valuable to the Christian thinker: it contains an immense amount of matter and thought that he can gladly use. The Christian Apologist has always been good at "spoiling the Egyptians"; and there is much spoil in this particular Egypt.

ROBERT S. FRANKS.

God the Worshipful. By BERTRAND R. BRASNETT. Longmans. 10s. 6d.

This is not a book about church services, but, as the title indicates, about God. Worship, the author maintains, is man's highest privilege; it is the heart and soul of religion, and therefore something which should fill the whole of a Christian's life. It is a duty, not because it adds anything to God, but because only in worship does man find and express his meaning. "Worship", we are told, "is God's love returning to God through the medium of created souls." God's love does not need that medium for its return; it is man's blessedness that he is permitted to serve as a medium, though as one who can himself do nothing "to the greater glory of God". But why is it that the God of Christianity evokes the worship of Christian men? This is the question to which Canon Brasnett addresses himself, not simply in the interests of theological science, but that the search may prove for him and those who join with him a provocation to deeper, truer worship. His answers are the answers of a theologian, whose whole soul is kindled by what his mind contemplates. Yet for many, whose piety is as free from sentimentality as the author's, his approach to worship will perhaps seem forbidding rather than enticing. We wonder whether the cause of this is difference of temperament or far-reaching difference of definition of "the God of Christianity", by which phrase he means the God of traditional orthodox dogma. Those who are acquainted with Canon Brasnett's other books will be aware that he is a lively and relentless thinker. Grant all his premisses, and you will find him illuminating at almost every turn; hesitate, and you will feel that much of the time you are being conducted through realms of almost profitless speculation. If for no other reasons, however, this book must be commended as a stimulating challenge to slack theological thinking, and as a wholesome corrective to those shallow anthropocentric conceptions of God which enfeeble so much of the religion of our day.

E. R. MICKLEM.

Latin in Church. By F. BRITTAIN. Cambridge Press. 3s. 6d.

The manner in which Latin has been pronounced and ought to be pronounced in church services may appear at first sight to be a subject somewhat remote from the interests of Congregationalists. That Parthians and Medes and Elamites and the dwellers in Mesopotamia should hear in their own tongues the wonderful works of God seems to us as appropriate at every later outpouring of the Holy Ghost as it was at Pentecost. For all that we doubt if any Congregationalist who reads this book can fail to be interested, edified, and amused by its learned and entertaining author.

In what are called musical circles Latin, as everyone knows, is usually pronounced in an Italian or semi-Italian way: *crucifixus* as *cruchifixus* and

so on. This Italian pronunciation is now common in most Roman Catholic churches and in such Anglican churches as use Latin in services. There is in some quarters an ingenuous ignorance and in other quarters a disingenuous determination which calls this "the ecclesiastical pronunciation." Mr. Brittain examines the ways in which Latin has been pronounced, especially in ecclesiastical circles, since the end of the Roman Empire. He produces a cogent and (as we believe) unassailable argument to prove (1) that there never was a uniform pronunciation of Latin, either ecclesiastical or secular; (2) that there is not *an* ecclesiastical pronunciation of Latin today, any more than there is a military one or a medical one; (3) that the Italian pronunciation was not used in England until the nineteenth century was well advanced.

Some one may ask, what does it matter? Apart from the rather priggish and quite unsatisfying answer that Truth about anything always matters, there is another reply to be made. If we ask about the dissemination of the opinion that the Italian is the only proper ecclesiastical pronunciation the old question *cui bono?* light flashes. It is the papal monarchy which stands to gain by the spread of the impression that the only proper ecclesiastical way of doing anything is the way used in Rome; and to reveal, as Mr. Brittain has revealed, that the fashion of copying the Roman pronunciation is comparatively late and not universal even yet, even in the Roman Catholic churches, is of value in helping us to estimate historically the position of the Roman See in the life of western Christendom. *Latin in Church* provides evidence on a curiously independent line that the modern Roman claim that *Roman* is a synonym for *catholic* and almost for *ecclesiastical* rests on no old or venerable foundations, but on pretensions and propaganda new and indeed new-fangled. The western Church was only gradually and partially *Romanized* in the late Middle Ages, and the *de-Romanization* of much of it in the sixteenth century was what the Reformers said it was—a return to a pre-Roman model, earlier and more authentic. To explode the claims made for what is a mere Italian fashion, and to show that it deserves no particular respect in the universal Church, is not irrelevant to the controversy about papal claims to rule the Church. It is what the pretentious intellectuals of the moment call "significant" that this assault and battery on a modern Roman fiction comes from an Anglo-Catholic scholar.

B. L. MANNING.

The Church Architecture of Protestantism. By Dr. A. L. DRUMMOND. Clark. 15s.

This is a disappointing book, the more so because its author has evidently studied widely. The subject is a fascinating one, and a study of the development of church architecture and furniture in the countries of Northern Europe, showing the influence of the varying forms which Protestantism took, would be illuminating; but Dr. Drummond confines himself largely to the 19th and 20th centuries. The book is copiously illustrated, but the text contains no references to the illustrations, which are often far from the page where the church in question is mentioned, *e.g.,* Immanuel Cong. Ch., Southbourne, wrongly labelled *exterior,* is 150, Hayles 200 pp. away. Of slips such as those just noted there are more than 30, some of which one fears may be more than slips, *e.g.,* always M. Male (for Mâle), "the late Archbishop *of* Söderblom," *"ufw"* for (German) *"usw"* and the errors in the Sherfield story on p. 273, which presumably come from taking it *via* Crouch. A more serious criticism is that there is little order about the book. The theoretical questions of pulpit *v.* altar, altar or communion-table, symbol and reality (von Hügel's name is absent),

are considered *after* the enumeration of the types of building which they created, and then in no clear-cut fashion. There is not a word about the Quaker Meeting-House as a type, of which many examples still remain (see J. R. Hayes's *Old Meeting-Houses,* though mostly American); Jordans is mentioned, but only in an *obiter dictum* of an Anglican dignitary. America and Scotland surely receive disproportionate attention, while Mansfield College Chapel, Kelham, and Little Church, Ealing, are each consigned to a note. The author's best defence is that (in English) he is breaking new ground and that pioneers are often lacking in order and proportion; while for those who like to know such things as how an aviary was kept in Gloucester Cathedral, what happened when Barth first preached at Bonn, or the opinion of "that acute observer, 'Ilico,' " there is a treat in store.

GEOFFREY F. NUTTALL.

The Way and Its Power. By ARTHUR WALEY. Allen & Unwin. 7s. 6d.

Outline of Buddhism. By C. H. S. WARD. Epworth Press. 2s. 6d.

To the student of religion there are few if any problems more perplexing than the emergence of Taoism. Of its supposed founder, Lao-tze, little that is credible is reported, whilst the scripture he is supposed to have written, the *Tao Ti Ching,* is hard to relate to the 6th century B.C., in which, according to tradition, Lao-tze lived.

The Way and Its Power is a study of this book and its place in Chinese thought. This important work could only be adequately reviewed by a learned sinalogue. One who, like the reviewer, is ignorant of Chinese, must confine himself to a description of its contentions.

Mr. Waley claims that whereas translations have usually been "scriptural," his is "historical"; *i.e.,* he is concerned not to translate the book in the sense assigned to it by later Chinese scholars, but in the sense it had when first compiled.

Of great importance for every student of Chinese religion is the Introduction which occupies more than half of the volume. In it Mr. Waley provides us with an account of the development of Chinese thought which differs much from that of tradition. At its close, he remarks:

> The reader may at this point well ask why I have all this time said nothing about the author of the book. The reason is a simple and cogent one. There is nothing to say. We do not know, and it is unlikely that we shall ever know

who wrote it. In appendixes to the Introduction Mr. Waley seeks to show that the book was written not earlier than the third century B.C.

We shall await with interest the criticism of Mr. Waley's theories by those competent to pass judgment on them. The book is clearly one which no student of Chinese religion can afford to ignore. The Introduction gives a fascinating account of the various schools of Chinese thought, whilst Mr. Waley's literary gifts are such that his translation has a lucidity rare in translations of this obscure book, and for those of us who are not Chinese scholars its value is increased by its brief commentary.

The *Outline of Buddhism* is a welcome addition to the series "Great Religions of the East" edited by Dr. Waterhouse, and, like its predecessors, is a useful elementary textbook clearly written and obviously competent. Mr. Ward speaks from experience gained in Ceylon, and the Buddhism he describes is that of the Pali Scriptures as interpreted especially by Sinhalese scholars. We have found of special interest the quotations from the writings of Buddhist leaders in Ceylon.

Mr. Ward puts in sharp antithesis the Buddhism of "intelligent Buddhists of the Hinayana School" and the teaching of the Mahayana, and holds that

> the beliefs of the two great Schools of Buddhism . . . must be treated quite independently and separately.

To the reviewer it seems improbable that primitive Buddhism was as purely rationalistic as the dominant school of the Hinayana in Ceylon asserts, whilst the writings of Professors Keith and de la Vallée Poussin seem to him to show that the Mahayana was a natural offshoot of some phases of earlier Buddhism.

This book, through being written on the field, has the advantage of first-hand knowledge of the vital forces of Buddhism, but it loses something through being written away from great libraries. The bibliography includes some books that are more likely to perplex than help the beginner, and it omits some books of far greater value to the student. Thus de la Vallée Poussin's *The Way to Nirvana* should be included as one of the clearest introductions to the teaching of early Buddhism, whilst Saunders's *Epochs of Buddhism* and Pratt's *The Pilgrimage of Buddhism* deserve mention as fresh and competent surveys of Buddhism in the modern world.

SYDNEY CAVE.

The Human Problems of an Industrial Civilisation. By ELTON MAYO. Macmillan. 8s. 6d.

This is a book which fills one with hope, for it represents the new approach to industrial problems which has been forced on economists, not by ministers of religion nor by any kind of social or religious idealism, but by the hard facts themselves. It sets out by asking the cause of industrial fatigue and monotony, and represents an inquiry made by the staff of the Harvard Fatigue Laboratory in the works of the Western Electric Co. of Chicago. The inquiry started with the assumption that the causes of both fatigue and monotony were mainly physical—the former being due to over-production of lactic acid in the body, the latter to the physical strain upon muscles. It became clear as the inquiry advanced, however, that the physical contributory causes were relatively unimportant, and that at bottom the main roots of the trouble were psychological and social. Gradually the staff built up a system of confidential inquiry amongst the work-people, and as a result it was discovered that part of the difficulty at least lay in the meaninglessness of the work for those engaged in it.

> The locus of industrial maladjustment lies somewhere in the relation between person-work-Company policy rather than in any individual or individuals. Human collaboration in work has always depended for its perpetuation upon the evolution of a non-logical social code which regulates the relation between persons and their attitudes to one another. Insistence on a merely economic logic of production—especially if the logic is frequently changed—interferes with the development of such a code and consequently gives rise in the group to a sense of human defeat, which in turn results in the formation of a social code at a lower level, and in opposition to the economic logic.

The investigators were ultimately driven to take one further step. The completer their inquiries the more it became clear that the other half of the problem had to be sought in the extra-industrial relations between the workers and the society in which they lived. Two factors were patent: the whole movement towards huge agglomerations of industrial units had depersonalized work; and the workers were cut off from their natural roots in social life. So the inquiry was led to see that the main problems of an industrial order are mainly problems in personal-social relationships,

whether functioning in industry or in social life at large. There, too, Dr. Mayo sees the significance of the high rate of suicide amongst immigrants, though here we should have liked fuller information, especially as to the races involved. A leading American sociologist some time ago expressed his conviction that the highest rates of suicide were amongst Romance peoples, and one can hardly help connecting that fact with the prevalence of an authoritarian form of religion which tends to keep its adherents psychologically infantile. The prevalence of crime in Chicago may be traced, Dr. Mayo believes, to the same fundamental cause—when an immigrant enters America the tap-root of his life as an individual in society is cut off and so we get an inferiority complex which registers itself in violence.

Enough has been said perhaps to show that this is a book of absorbing interest and that it opens up a new era which is full of significance for the religious teacher, for once it is acknowledged that industrial problems are in the last resort psychological and social problems, then clearly we are in sight of the time when industry will have to reckon once more with religion. To put it in religious language, what this book demonstrates is that industry cannot be run in defiance of the spiritual laws of personality, and we leave it with the feeling that in industry the Kingdom of God is on the horizon, the far-off horizon it is true, and only on the edge of that—but still there.

B. C. Plowright.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading).*

What the Rev. Francis Wrigley has done for the Old Testament has been done by a group of Unitarian scholars for the whole of the Bible, including the Apocrypha. The General Editor of *A Golden Treasury of the Bible* (Lindsey Press, 7s. 6d.) is the Rev. Mortimer Rowe, and he has had the assistance of Prof. Herbert McLachlan and Dr. Dorothy Tarrant. The *A.V.* is used in many passages, especially of the *N.T.*, but in other parts the *R.V.* and later translations have been drawn upon. A special mention ought to be made of the clearness of the printing, though this means that the volume extends to over 1,000 pages.

Dr. E. J. Goodspeed's *The Story of the Old Testament* (Cambridge & Chicago Presses, 4s. 6d.) is a companion volume to *The Story of the New Testament*. It takes the books of the *O.T.* in chronological order, and gives a concise summary of their contents. A short bibliography and a list of dates are added.

The new volume in the "Speaker's Bible" (Aberdeen: Speaker's Bible Office, 9s. 6d.) is *Isaiah,* Vol. I, which deals with the book as far as chapter 39. Prof. W. A. Davies writes the Introduction, the Rev. J. H. Morrison contributes the special studies, and the Rev. E. Hastings is again Editor. Modern as well as ancient literature is drawn upon for the illustration of texts. There is a slip on p. 81, in which Richard Cromwell is called the brother and not the son of Oliver.

We hope some publisher on this side is interesting himself in *Form Criticism* (Chicago: Willett Clark, $2.00), a translation by Dean F. C. Grant of two important German books—Rudolf Bultmann's *Study of the Synoptic Gospels* (*Die Enforschung der Synoptischen Evangelien*) and Karl Kundsin's *Primitive Christianity in the Light of Gospel Research.* With the writings of Dr. B. S. Easton and Dr. Vincent Taylor, Dr. Woolf's

translation of Martin Dibelius, and the present translations all available, British scholars will have no excuse for not acquainting themselves with *Formgeschichte*.

The Rev. Alan Richardson's *Creeds in the Making* (S.C.M., 2s. 6d.) is a concise "Introduction to the History of Christian Doctrine", which, after sketching the first three centuries, surveys the history of the doctrines of the Trinity, the Person of Christ, the Atonement, and the Holy Spirit.

If *The Way of Simplicity* (Putnam, 5s.) is an illustration of what Romanism does for a man, we may well pray to be saved from it. In almost all Dr. Orchard's previous writings the reader has been conscious of a powerful personality—a keen intellect, an incisive style, an earnest spirit. All these seem to have been crushed out of the writer of this new book, so much so that it is scarcely possible to believe it is Dr. Orchard's work. This is the more to be regretted because this "Guide for the Perplexed" might have been so useful: to learn of the simplicities of faith and prayer, of worship and devotion, would be supremely helpful to many people. But to achieve its end such a book must throb with life—and this one, we regret to say, does not.

It is safe to say that nowhere but in America would public prayers be thought of as a subject for a Ph.D. thesis, but Columbia University accepted it, and *The Practice of Public Prayer* (Columbia & Oxford Presses, 12s. 6d.) is the result. It is the work of Dean J. H. Miller, who was formerly an assistant to Dr. Fosdick, who not only writes an Introduction, but affords much of the source material. It is safe to say, too, that only in America could such a study have been produced. Over 20 pages are given to the analysis of prayers of petition, these being classified under "Orthodox Jews", "Reform Jews", "Catholics", "Anglicans", and "Nonliturgical Protestants" (Dr. Fosdick), the entries under each head being Benignity, Bravery, Bread (daily), Calmness, Compassion, Conscience (good, upright, clear), *etc.* The sections in the book are "Current Theories and Traditional Types of Prayer", "Petition in Public Prayer", "Gratitude and the Modern Temper", "Praise and the Glory of God", "Confession". In his Introduction Dr. Fosdick speaks of the slipshod, haphazard, and atrocious manner of conducting prayer all too common, and quotes a visitor to the United States who said what had most impressed him was, "The appalling quality of your public prayer". Public prayer is one of the most difficult of a minister's duties, and anything that helps is welcome. But we doubt whether this book will.

Canon Peter Green has written some useful books, but not one better than **This Holy Fellowship* (Longmans, 3s. 6d.) which ministers of all denominations will find of great service. The sub-title is "Thoughts on the Holy Communion", and it is the result of the Canon's talks to young people in preparation for Holy Communion. It is always practical and on the spot, as Canon Green invariably is, and often a sentence sums up a problem: take, for example, this—about confession: *"All may; none must; some should."* We hope that in the next edition the authors of the verses quoted will be given throughout.

Jesus through Japanese Eyes (Lutterworth Press, 3s.) is a translation of Toyohiko Kagawa's "study of the daily life of Jesus", and remarkably fresh it is. Kagawa's method is to take one aspect of life, and then examine all references to it in the Gospels—what did Jesus do in the morning, at night, in the middle of the day, what was His attitude to food and drink, to the house and to buildings, to the habits and customs of His day, to travel. The study shows the contribution the Far East can make to the understanding of the life and teaching of Jesus.

With a flame that is often searching and an eloquence that occasionally becomes turgid Dr. Edwin Lewis, an American Methodist Professor, sends out **A Christian Manifesto* (S.C.M., 6s.), calling Christians, and especially ministers, to affirm again the essentials of the Christian faith. Dr. Lewis has re-discovered for himself what Christianity really is, and he calls to an apostate Church to declare the true Word of God to men. The influence of Barth is plainly evident as Dr. Lewis expounds the view that "the postulate of the Christian faith is the adequacy of God," and that "much-vaunted modernity" must acknowledge itself baffled by the Christ of the *New Testament*. Dr. Lewis expounds the orthodox faith with an intensity and conviction which are unhappily rare in the Church to-day, and his book should be widely read. Seeley is *John*, not *James*.

Dr. W. M. Mackay's *Problems in Living* (Hodder, 5s.) contains fifteen addresses dealing with "Hindrances and Helps to the Higher Life". They are dedicated to his congregation at Sherbrooke Church, Glasgow, and are good examples of pastoral preaching.

Some years ago we were much impressed by a volume entitled *Christian Ways of Salvation*, the work of President G. W. Richards, of the Reformed Church Seminary, Lancaster, Pa. It was therefore with eagerness that we opened his new book, *Beyond Fundamentalism and Modernism*, (Scribners, 7s. 6d.). Dr. Richards has evidently been greatly influenced by Barth and Brunner, but he is well acquainted with all current movements in theology. He sees the weakness of the modern attitude where

> the original gospel ceases to be a direct address calling men to obedience of faith and becomes a doctrinal formula which is supposed to be an aid to clear thinking. It may be made a substitute for gospel about which men reason, argue, dispute, fight battles. The word of God, instead of being what it was intended to be—a call to action—is turned into an object of man's contemplation and theoretical knowledge, a *Weltanschauung* or a metaphysic. Then it becomes a hindrance to Christian faith and life. It is no longer good news proclaimed by the evangelist and an appeal to faith, but formulated knowledge, which theologians discuss and which common folk vainly try to understand.

It is the Gospel, the good news, given by God, which is supremely important.

> The discoveries of the scientist and historian do not add power to the gospel. They neither confirm nor deny it. Faith is begotten in man by the witness to God through messengers of glad tidings.

The quotations alone—even if there is a little too much *Christian Century*—make the book worth while, but it is the fusion of keen intellect and intense earnestness which gives the book its main appeal.

Dr. Inge has gathered together twelve of his addresses, most of them to University students, to make the Bishop of London's Lenten book. He has called it *The Gate of Life* (Longmans, 2s. 6d.) from the first address, but the compilation deals with a variety of subjects in the Dean's (he will always be called so—it slips out quite naturally) characteristic fashion.

We regret to have to confess our disappointment in Dr. G. A. Buttrick's *The Christian Fact and Modern Doubt* (Scribners, 8s. 6d.), no doubt because we opened it expecting that its author would at least repeat his fine achievement in *Jesus Came Preaching*. We do not think this verdict is due to the annoyance of having to turn frequently to the end of the book for the references: from this point of view it is fortunate that so many of the quotations are hackneyed; indeed, this suggests the book's weakness; many of the quotations are at secondhand and often we feel Dr. Buttrick has been content to let other people do his thinking for him. It is a pity,

for he has the power to assimilate when he reads and puts his own mark on it: the chapters on "The Validity of Prayer" and "The Cross" furnish abundant evidence of this. We look forward to a future volume in which Dr. Buttrick will allow his gifts full play.

Mr. Paul Elmer More is always worth reading, but some will consider the 200 pages of *The Sceptical Approach to Religion* (Princeton & Oxford Presses) dear at 9s. It is the second of the "New Shelburne Essays", and starts out well with the sceptic discovering in himself and in others a sense of self-approval or disapproval which has to be explained. Soon, however, we find ourselves, as always with Mr. More, swimming—perhaps floating is the better term—in the sea of Platonism and Neoplatonism, so much so that in his final chapter Mr. More agrees that his readers will find it "a bit thick" (we quote his words) when they discover that they have arrived at the dogma of the Incarnation. To a non-philosopher, at any rate, the sequence is not clear, though in trying to discover it many gems may be found.

The Rev. A. E. Baker's *Prophets for an Age of Doubt* (Centenary Press, 7s. 6d.) is by no means so good as other writings of his which have come our way. The prophets are Job, Socrates, Pascal, and Newman; and then Mr. Baker has a concluding essay on "The Gospel for an Age of Doubt", which is "Catholic Christianity", in the exposition of which we learn:

> To make one's spiritual life independent of particular places, like churches or altars—or particular times, like Sundays and holy days—or particular things like bread and wine—is not to advance in spirituality, but to lose in concreteness and richness and actuality.

Christianity and the Modern Chaos (S.P.C.K., 3s.) contains four lectures delivered in America by the Rev. W. G. Peck, the one-time United Methodist minister who now apparently must be called "Fr. Peck". From the assurance with which he speaks, Mr. Peck might be the Pope himself, but perhaps it is only the convert's usual way of showing the genuineness of his new-found faith. Mr. Peck now finds it necessary to talk of a "catholic Christian"—merely to be a "Christian" is not enough.

Archdeacon V. F. Storr's *Spiritual Liberty* (S.C.M., 4s. and 2s. 6d.) expounds the position of the Liberal Evangelicals in the Church of England, the school of thought in that Church which, to our mind, gives most promise for the future. We find some difficulty in understanding the arrangement of Archdeacon Storr's book, but we like its temper, and it is specially interesting to us to find Stoughton, Dale, and Fairbairn quoted. While it must be confessed that Liberal Evangelicalism does not altogether seem to have emancipated itself from the bonds of a rigid institutionalism, yet it is so far ahead of much of the thought of the Church to which it belongs that we cannot but be grateful for it, and for the friendliness of its chief exponents.

Dr. P. Carnegie Simpson is at his best in **The Evangelical Church Catholic* (Hodder, 6s.), except perhaps in the last lecture, "The Evangel and Civilisation", which did not grip us as did the previous five. These are as lucid as they are cogent, and show Dr. Carnegie Simpson's usual strength in selecting the crucial matters for discussion. The division of Christian history into five phases—the martyr, the doctrinal, the imperial, the monastic, the reforming, periods, showing the Christ worth dying for, the Christ of God Himself, the Christ who must reign, the Christ to be imitated, the Christ of the evangel of faith and of freedom—is convincingly worked out. The titles of the Lectures will illustrate their scope: "The Church a Continuous Life"; "The Religion of the Evangel"; "Gospel

in Word and Sacrament"; "The Development of Doctrine"; and "Elements of Order and Unity".

Dr. Percy Dearmer's *Our National Church* (Nisbet, 6s.) is a book that leaves us sick at heart, for with all its fine temper and yearning for the union of all Christ's people, it is so strangely blind to the obstacles. Dr. Dearmer sees that the Church is a fellowship, that in the days of its power it consisted of small groups of believing people (see under "Worth Noting", p. 232), and that there must be room for great variety of thought and worship within it. It is to the National Church that he looks, however, for the continuance of the Church, to Churches which are fellowships and comprehensive, but Established : there would be great loss to the Anglican Church throughout the world were the "mother Church" to lose her essential character by disestablishment, and

> it would seem that the ultimate ideal for the world will lie in National Churches, recognized, and in our phrase "established" by the State, while by their federation together, they will form the strongest security for the peace and goodwill of mankind.

Altogether the book is a strange and perplexing mixture; on some pages we have Congregationalism pure and undefiled; on others such statements (after describing the rejection of the Prayer Book measure by the House of Commons !) as : "The self-governing Churches now are . . . the Church of England". We agree that we should

> proclaim at once that *there is a Great Church of England to which we all, Anglicans and Free Churchmen, already belong,*

but for "England" we should read "Christ".

Dr. Dearmer believes that denominational hymn books are now an anachronism. He confuses the Principal of Mansfield with his brother.

For seven years a group of Anglicans and exiled Russian Orthodox have been meeting together, and recently they have formed a devotional society, the Fellowship of St. Alban and St. Sergius. The group has now published a symposium, *The Church of God* (S.P.C.K., 7s. 6d.), which is valuable as revealing the attitude of the Orthodox Church. Free Churchmen, though they will find the atmosphere of the book very strange, should not fail to read it. Many Anglicans seem more concerned for union with the Greek Church than with their own fellow-countrymen, and from that point of view alone this volume should be studied, though it has a much wider significance.

We have tried in vain to connect the two parts of the Rev. F. C. Carter's *Psychology and the Sacraments* (Williams & Norgate, 3s. 6d.). Mr. Carter, once a Congregational minister, on becoming an Anglican found two divergent views of the Sacraments in his new Church, and felt he had to form his own judgment. This opening aroused our curiosity, but to our surprise we found ourselves immediately plunged into a discussion of Freud and the unconscious ! Afterwards the sacraments are discussed without any clear indication of Mr. Carter's conclusions in regard to them, and at the end we are rewarded by two examples of spiritual healing. It is all very unsatisfactory, and not least so when Mr. Carter defends the re-ordination of Nonconformist ministers so that they might receive grace in the Sacrament of Holy Orders by saying,

> But we must not forget that God in His wisdom has adopted a universal method of sacraments, so that . . . .

Ministers and all who have anything to do with "nervous cases" will find Dr. R. G. Gordon's *The Neurotic and His Friends* (Methuen, 2s. 6d.)

very useful. The last chapter, on "Help for the Sufferer", is full of sound advice and salutary warnings.

The Rev. L. D. Weatherhead's *Psychology and Life* (Hodder, 5s.) is such a hotchpotch that it is not easy to review it. Much of it consists of articles for the daily press, and has all the disadvantages of popular psychology, but some of its chapters are full of helpful suggestions. Mr. Weatherhead must get out of the habit of referring to his own books, and he should also practise his own sound dictum:

> One of the most important tasks before this generation is to give sex its normal place in the thinking of young people.

This book, we feel, scarcely places sex in its true perspective, and sometimes shows all the fantastic crudities of the worst of the psycho-analysts: for example, Mr. Weatherhead tells a man suffering from infantile repression that he is fond of jazz, and explains that this is because

> all the child hears in that happy pre-natal life is surging of the blood through his mother's arteries.

Many ministers who have done work similar to Mr. Weatherhead's have more hesitation about giving publicity to their cases, while it would not be professional for doctors to advertise their successes as Mr. Weatherhead loves to do. When all this has been said, however, both ministers and the general public could learn a good deal from some of Mr. Weatherhead's chapters, and there are some good children's stories for which we are prepared to forgive him a lot.

To turn to Prof. William McDougall's *The Frontiers of Psychology* (Nisbet & Cambridge Press, 5s.) in the "Contemporary Library of Psychology" is like stepping from an overheated room into the clear frosty air. Psychology has had many assailants—and not undeservedly, for absurdly exaggerated claims have been made for it; Prof. McDougall once more constitutes himself its champion. There are, he claims, problems posed by physical science, by history, and by modern theories of value which can only be solved by psychology. With customary clarity he examines modern theories—in physics, philosophy, æsthetics—and maintains the validity of psychology in regard to them. A stimulating and provocative little book, not least so in its attack on the high-priests of modern science.

In *Ambassadors for Christ* (Hodder, 2s. 6d. and 1s. 6d.) Miss Mildred Cable and Miss Francesca French write with skill and sympathy of the life and work of the missionary—of his call, his testing, his experiences, his methods, his temptations. A valuable little book for all engaged in the work of the Church, and especially for missionaries.

Mr. Basil Mathews has written nothing better than **The Jew and the World Ferment* (Livingstone Press, 2s.), an informing and sympathetic presentation of the Jewish problem to-day which we commend to readers.

It is a pity that the Rev. Leyton Richards has felt obliged to follow the title of his previous book in sending forth *The Christian's Contribution to Peace* (S.C.M., 4s. and 2s. 6d.): the sub-title, "A Constructive Approach to International Relations", much better indicates its contents. Mr. Richards, of course, writes forcefully; his general position is well known, and most interest will centre round his acceptance of an international police force—an acceptance which will receive condemnation from some of his pacifist friends. He argues that

> armed nationalisms are the parent of war and some form of international organization is the only guarantee of world-peace,

and that Sir Norman Angell's words correctly state the case:

> We should all like to see armed force eliminated from human intercourse, but since this cannot be in the world as it is, it is better to place force behind international law than to leave it in the hands of national litigants.

Nevertheless,

> The Christian, therefore, who is persuaded of the essential iniquity of war cannot himself enlist in an International Police Force, equipped for military operations. But there is no moral inconsistency in associating this refusal with a recognition of the fact that the organization of an International Police Force, under a world-authority, would be a striking and significant step towards the realization of a Christian world-order.

We agree that the establishment of an International Court and an International Police Force—for which Lord Davies has so long contended—is probably the next step forward; there will not be lacking those, however, who will say that if such force is to be used, pacifists would show more of Christ's spirit by offering themselves to be its vehicle than by saying force must be employed—but by others. Mr. Richards has Gould for Ould on p. 149, and he should not confer titles, no matter how well historians deserve them.

Sir Philip Gibbs's *European Journey* (Heinemann, 8s. 6d.) is a parallel volume to Mr. J. B. Priestley's *English Journey*. It is an impressionist account of a motor journey through France, Switzerland, Italy, Austria, Hungary, Germany, and the Saar, in which Sir Philip mixed with people of all ranks and types. It is necessarily superficial—sometimes Sir Philip lets himself be betrayed into very shallow generalizations, as, for example, about Calvin—but it has the value of an album of snapshots in that it accurately represents the moment. And a depressing album it is. It tells of a world that is mad, mad because of fear, of peoples that do not want war, but feel that war is coming—"Wars happen without people wanting them", as a Stuttgart woman said.

Sir Philip, one feels, gives a fair account of what he sees—recognizing the successful achievements of the Fascists in Germany and Italy, while conscious of their weakness. He gathered, despite the enthusiasm of youth for Hitler, that the latter's *régime* is by no means stable—an Englishman in Germany said Hitler had made the stupid blunder of "attacking the three most powerful institutions in the world—the Catholic Church, International Jewry, Freemasonry."

The only solution of Europe's problem Sir Philip deems to be that of Lord Davies, but he fears the nations will not adopt it.

The group known as the "younger Tories" believe with Mr. Lloyd George that a national policy is needed; indeed, his "new deal" is said to aim at enlisting their support. Mr. E. T. Cook has invited some of them to state their views, and *Conservatism and the Future* (Heinemann, 7s. 6d.) is the result. The contributions are by Lord Eustace Percy, Mr. W. S. Morrison, Captain F. F. A. Heilgers, Mr. P. V. Emrys-Evans and Captain J. de V. Loder, Mr. Hugh Molson, and the Earl of Iddesleigh. The essays vary in merit, and sometimes the old Tory peeps out; Mr. Molson's—on "The Future of the Constitution"—is perhaps the best of the bunch, and we can all agree with Mr. Morrison that

> a revived agriculture and a populated countryside would be a permanent gain of an immense kind.

Readers of these pages would be well-advised to read **Marxism* (Chapman & Hall, 5s.), though it is only fair to warn them that some of it is hard going, especially Prof. John Macmurray's "Philosophical Presuppositions". Mr. N. A. Holdaway deals with "The Economic Basis", and Mr. G. D. H. Cole with "Marxism and the World Situation To-day",

but Mr. J. Middleton Murry carries the main burden, writing not only the Introduction and the section on "Man and Society", but also a chapter on "The Political Problem in Britain".

The three lectures in Mr. Walter Lippmann's *The Method of Freedom* (Allen & Unwin, 4s. 6d.) are "Revolution in the Great Society", "The Chief Alternatives in the Economic Order", and "Government in a Regime of Liberty". They are all much to the point, with the second one, a discussion of a planned economy, exceptionally good. Mr. Lippmann considers

> the method of compensatory action as promising a way of dealing with realities of the capitalist economy as any which has been tried or is now known.

He argues that

> the only dependable foundation of personal liberty is the personal economic security of private property,

and therefore agrees with Aristotle that a large middle class tends to stability. At the same time he insists on the right to work:

> a free collectivism would seek to guarantee at all times the opportunity to labour.

Sex Ethics (Baillière, 12s. 6d.) is the unsatisfactory title of a volume which is the work of four gynæcological and obstetric surgeons connected with the Chelsea Hospital for Women: the contents of the book are rightly indicated in the sub-title: "The Principles and Practice of Contraception, Abortion, and Sterilization". We have frequently complained of the failure of the medical profession to give adequate guidance on these subjects and therefore we welcome this book, though there are parts of it which seem to us unconvincing in that they seem to take into consideration less than the whole facts. Much of the treatment is technical and for surgeons only, dealing with the methods of therapeutic abortion and sterilization, but there is much that all who have to deal with the problems arising from the relationships of men and women ought to know. It is certain that these problems will be more central than ever in civilized life in the next generation; if the Churches and their representatives shut their eyes to them organized religion will recede more and more into the backwater. How many preachers, or writers in religious journals, so much as mention abortion? We are told that there are 700,000 abortions a year in the United States, and 15,000 deaths from abortion, and that these figures are paralleled in our own and other countries.

Fit or Unfit for Marriage (Chapman & Hall, 10s. 6d.), now translated into English, is the work of another gynæcologist, Dr. Th. H. Van De Velde, a voluminous writer on sex subjects. Many of his 360 pages are for professional rather than general consumption, but the discussion of the advice to be given by pastor or doctor before marriage is sane and serviceable, as indeed is most of the book. A pamphlet which might be read with this book is *Right Marriage* (S.C.M., 6d.) which bears the names of Canon Barry, Mr. Claud Mullins, and Dr. Douglas White, all of whom we should have thought would be less dogmatic than they here show themselves to be.

Miss Winifred E. Barnard's *More Stories for Beginners* (Methodist Sunday School Department, 1s.) will be welcomed by Beginners' Leaders, while teachers in older Departments will be glad to have the Rev. E. G. Braham's *The Prophets of Israel* (N.S.S.U., 1s.), which deals with *Amos, Hosea, Isaiah,* and *Micah*.

Students in history are now expected to learn how to handle sources before taking Intermediate Arts, and the University of London has published a series of Source Books to this end. The latest volume is *England During The Interregnum,* 1642-1660 (Longmans, 9s. 6d.), the work of Misses Margaret James and Maureen Westcott. Naturally in this period the political element predominates, but there seems something wrong about this emphasis—political, 130 pages; constitutional, 35; religious, 25; social and economic, 65; Ireland, 17. Sources are valuable, but perspective should not be forgotten.

The Rev. George Reith had a brain-wave when he decided to write his *Reminiscences of the United Free Church General Assembly, 1900-1929* (Moray Press, 10s. 6d.). During that period he was the Editor of the Assembly's *Proceedings and Debates,* and now he supplements the official records with these racy impressions. There are many good stories, and Mr. Reith makes the leaders of his Church live as he tells of their participation in the Assembly. Non-Presbyterian readers will be struck most by the frequency of the elections to College Chairs. In a sense the book is a history of the union negotiations with the Church of Scotland. Mr. Reith takes the official attitude, and the Rev. James Barr is his *bête noire;* indeed the references to him become gibes, and on one occasion less than Christian. But Mr. Reith throughout has strong views; in this volume he has used to the full the freedom which had to be kept within bounds in the official *Proceedings*.

Mr. Barr himself has written *The United Free Church of Scotland* (Allenson, 6s.), which is not a book but an armoury. It starts out with a discussion of the Church Visible and Invisible, and an exposition of Protestantism and Presbyterianism. It outlines the history of Scottish Presbyterianism, with its divisions and re-unions, surveys the subject of Establishment, and then proceeds to state the views of the Continuing Presbyterians—and of other Churches—on all manner of topics, from the ministry of women to betting and the land. The volume contains a mass of information which would have been invaluable—properly arranged.

Mr. Christopher Hollis is always worth reading, and he could not fail to be so when his subject was one of the most attractive figures in English history. *Sir Thomas More* (Sheed & Ward, 7s. 6d.) shows him to be unduly contemptuous of Luther, perhaps less than fair to *Utopia,* and with a great opinion of *Four Last Things,* the *Dialogue of Comfort against Tribulation,* and the *Treatise of the Passion.* He owes a great deal to Roper, as everybody must who writes about More, and somewhat less to Erasmus, and even Protestants can read the sketch with enjoyment, although they will frequently disagree.

Some may doubt whether "metaphysical" is exactly the correct term to cover Donne, Herbert, Vaughan, and Traherne, even as some will lift their eyebrows at Mr. J. B. Leishman's generalization that Elizabethan literature is "a literature of confidence", and 17th century literature "a literature of disillusion". Nevertheless Mr. Leishman's *The Metaphysical Poets* (Oxford Press, 10s.) is well worth study: its copious quotations from the four are an education in themselves. Nearly half the book is given to the enigmatic figure and no less enigmatic poems of Donne, to whom so much attention has been paid in the last decade. Mr. Leishman has skilfully handled a by no means easy subject.

It is probably due to the fact that Sir Isaac Newton's interests were so varied and so "technical" that we have had to wait until now for an authoritative biography. A task which demands sufficient knowledge to

estimate Newton's contributions to science and to describe his many controversies, and at the same time familiarity with the history and theology of his age—and he lived a long time—is not readily undertaken. Mr. Louis Trenchard More is evidently a man of both courage and industry, and his *Life of Sir Isaac Newton* (Scribners, 18s.) will save much time for students, even though they will find much repetition in his 660 pages. Newton's character was by no means a simple one; at one time he seems the prototype of the scholarly recluse, at another the efficient administrator; now he is intent on his researches, then heedless about announcing them to the world, and sensitive and querulous about priority: his disputes with Hooke, Flamsteed, and Leibniz put out of countenance those who would make him a hero, and the scholar *par excellence*. That Mr. More has made the reader realize the manysidedness and the complexity of character of this marvellously endowed man is no mean achievement.

Another biography which is also American and also too long is Mr. Willard Connely's *Sir Richard Steele* (Cape, 15s.), which takes 440 pages to portray Steele "as a human being". And it must be said it succeeds, even if the author is rather fond of unusual words; the book is very readable, and it is not easy to put it down when once one gets into it. Steel and Prue do indeed live in these pages: had Steele possessed more stability he would have "gone further", but then he would probably have made a far less satisfactory subject for Mr. Connely.

Canon Francis Trochu's *The Insight of the Curé D'Ars* (Burns, 10s. 6d.) may be called a footnote to his biography of the Curé, St. John Mary Vianney. It contains over a hundred instances of "insight"—second sight, foretelling of conversions, predictions of death, recovery, destiny, *etc.* Most of it seems strangely unreal and altogether unconvincing.

Great Democrats (Nicholson & Watson, 10s. 6d.) is a companion volume to *The Great Victorians* and *Great Christians*. Its Editor, Mr. A. Barratt Brown, who writes skilfully in the Epilogue, seems not to have had any definite scheme in compiling the volume. While all the sketches deal with individuals except those on the Chartists, the Christian Socialists, and the early Fabians, 28 out of the 39 deal with Englishmen and women. Debs, Jefferson, Lincoln, Whitman, and Wilson represent America, and Jaurès, Marx, Mazzini, Rousseau, Stein, and Stresemann the Continent, proportions which require some defence, even when the contribution of Britain to democracy is remembered. The sketches vary a great deal in length and in effectiveness; some are excellent, some the Editor ought to have had courage to reject. Mrs. M. A. Hamilton's "Mary Macarthur" is as good as anything in the volume; indeed all the three essays on women are successful. Mr. St. John Ervine's "John Galsworthy" also deserves special mention, though it is as surprising to find Galsworthy labelled a democrat as to find Major Cartwright called "great". Mr. G. D. H. Cole on Cobbett is almost as racy as Cobbett himself.

Mr. Barratt Brown might have helped readers by giving them a little information about his contributors. It is true that most of them are well known, but we scarcely think the names Bruce Bliven, W. D. Rudlin, and Rudolf Olden will convey much in themselves.

Robert Morant! What memories of conflict the name brings back—of "intolerable strains", passive resistance, Holmes Circulars, and the rest. In *Sir Robert Morant: A Great Public Servant* (Macmillan, 12s. 6d.) Dr. Bernard M. Allen summarizes—almost too briefly—the story of Morant's youth, his work in Siam, at the Board of Education, and in the National Health Insurance Office. Morant scarcely deserved the opprobium which

Free Churches at one time showered upon him, and now, despite grievances still unremoved, the credit he deserves for unifying our educational system can gladly be given. It is to his genius, too, that we owe the Ministry of Health, while only his tremendous energy enabled the Insurance Act to be brought into operation on the appointed day. The religious faith which governed his early years forsook him, to be replaced by what Sir George Newman calls "a catholic harmony of East and West", but a high idealism marked all his work; few are there who see such idealism produce such great practical results.

No Indian woman can have had a more remarkable career than Miss Cornelia Sorabji, who tells something of her eventful life in *India Calling* (Nisbet, 12s. 6d.). Born in the Bombay Presidency of Parsee parents who had become Christian, Miss Sorabji learnt as a child of the impositions practised on purdah women, and determined to give her life to helping them. She came to Oxford, where she found friends—Margot Tennant and Benjamin Jowett among them—took the B.C.L., and obtained a pioneer appointment as Legal Adviser to the Committee of Wards in the Bengal Presidency. Her story is full of illustrations of service which only a lawyer who was a woman could render, and it throws a vivid light on the life of Indian women. Miss Sorabji has frequently visited this country, and she is a strong defender of the British *régime*; she believes that Mr. Gandhi is exploited by the politicians, and that if the British were allowed to know the truth about terrorism in India there would be no division of opinion among them about the Indian problem. It is of her own work, however, that Miss Sorabji speaks with authority. She has given herself to the women of India, and has well earned her country's "Well done."

George A. Birmingham has given much pleasure to many people by his novels, and he continues to give it in his autobiography, *Pleasant Places* (Heinemann, 15s.). Canon Hannay's account of the life of a clergyman of the Church of Ireland is especially readable, the post-War chapters suffering from being too scrappy. The conflict between the claims of the Church and the pen is perhaps more obvious to the reader than to the writer; but Canon Hannay has managed to serve two masters with zeal and devotion. His relations with the Church, the drama, and the publisher have brought him into contact with many people, and this greatly enriches his story.

Mr. Ernest Fayle edits a memoir of *Harold Wright* (Allen & Unwin, 7s. 6d.) to which Sir Norman Angell, Canon J. K. Mozley, and Messrs. H. D. Henderson, H. N. Keen, Albert Mansbridge, H. G. Maurice, and W. C. Searle contribute. Harold Wright's physical handicap blocked the way to ordinary school life and ordinary sport, but he went to Cambridge and became President of the Union, and an excellent boatman. Work for fishermen on the one hand, and for Liberalism and the cause of peace on the other, filled his life, which eventually brought him to the assistant editorship and then to the full editorship of *The Nation*. The book is an informing account of one who overcame many obstacles and did useful work for the community, while lacking the inspiration of a religious purpose.

A Bookman in the Making (Independent Press, 5s.) contains papers, mostly contributed to Birmingham journals, by the late James Evans, a minister of the Presbyterian Church of Wales. Books and psychology seem to have been Mr. Evans's main interests; a good many of the articles were written for centenaries and similar celebrations.

Whatever undergraduates at Cambridge may think of Sir Arthur Quiller-Couch as a lecturer in preparation for the Tripos, all who read the lectures enjoy them greatly—Q is always so fresh and quaint that we never know what a page will bring forth. He is delightful in controversy, and his quips raise many a chuckle, but there is always substance behind his criticism. "Paternity in Shakespeare", which points out the almost entire absence of motherhood in the plays, is a good example of his insight. Altogether there are twelve papers in *The Poet as Citizen* (Cambridge Press, 9s.), nine of them being lectures at Cambridge. "William Barnes" is a well-deserved tribute to one who found in dialect poetry—now, it is to be feared, a dying art—the vehicle of his muse.

The style of Mr. Geoffrey Trease's *Walking in England* (Fenland Press, 3s. and 2s.) is not pleasing, and it is not possible to say much on the subject in little more than 100 pages. There are some useful tips for walkers, however, while the book revives pleasant memories.

Mrs. Stanley Wrench's *Bachelor Woman's Cookery* (Fenland Press, 3s. & 2s.) is not exactly in our period, but we can see from it that in these days of bed-sitting rooms, flats, and caravans it will give help to men as well as women, and to Scouts and Guides too.

The reader who has missed the two volumes which have preceded Mrs. Pearl S. Buck's *A House Divided* (Methuen, 7s. 6d.) need not fear that he will not enjoy this story. It shows the same sympathetic insight into the life of modern China, and understanding of the strain the mingling of the ideas of East and West brings to the individual, the family, and the nation. A fine piece of work.

Miss Phyllis Bottome has broken almost virgin soil in *Private Worlds* (Lane, 7s. 6d.) for its characters are the doctors, male and female, attached to a mental hospital. All interested in psychiatry will find interest in the book, despite the blighted people among whom the life of the doctors is cast: mental healing is an art of which the generality of people know all too little, and their eyes will be opened as they read this effective story.

Mrs. Isabel Cameron's *Gillian Munro* (R.T.S., 7s. 6d.) is the story of a young Highland minister's wooing and of his experiences in his first charge.

EDITOR.

The Rev. M. Watcyn-Williams's *The Beatitudes in the Modern World* (S.C.M., 3s. 6d. and 2s. 6d.) is a good and thoroughly practical exposition of things at the centre of Christianity, which greatly need to be brought home to the mind of the present day. There is an underlying wisdom in Mr. Williams's applications of the Beatitudes to our industrial problems, and to other questions which are perplexing us all. The interpretations are not in themselves new, they hardly could be; but the use made of them is characteristically modern. In particular the chapter on "Constructive Peace"—an exposition of "Blessed are the peacemakers"—is sane and helpful. Mr. Williams illustrates his points very aptly from a wide knowledge of literature; and his book is one which ministers will find suggestive.

Dr. G. D. Rosenthal's *The Wondrous Cross* (Centenary Press, 3s. 6d.), a series of sermons on the Atonement, is in the nature of a sequel to his recent volume on the Incarnation. The second part of the book contains addresses on the sevenfold words from the Cross. This is good Evangelical preaching of an intimate pastoral kind. It is interesting to find Dr. Rosenthal acknowledging among the books to which he is most indebted, a book, *Studia Crucis*, by A. J. Griffith, a Nonconformist minister of a past

generation—"it made me realize more than anything else I have ever read, the immensity of the debt I owe to my crucified Saviour." Thus the well-known Birmingham Anglo-Catholic priest. I have no wish to offer any criticism after that; and I hope these sermons will be widely read.

Canon Thomas Wright's *Living Faith* (Burns, 6s.) is a book of spiritual counsel for the Catholic Layman, to instruct him "in the way of Christian perfection." The Roman Church is skilled in pastoral theology: this book is a very characteristic piece of work, practical, and thoroughly acquainted with the difficulties which beset a religious life in this present world. The author is down on Protestantism when he comes to deal with "our spiritual enemies": or is it just a note on the clerical bugle?

Critical and Constructive Essays, by The Most Rev. Archbishop Downey, of Liverpool (Burns, 5s.) contains a selection of Dr. Downey's papers and addresses on various occasions; many of them very good examples of a popular form of Christian apologetic. The value of most of the papers is (1) their defence of a clearly defined Christian position; and (2) their eye for the chinks in the armour of "rationalism." Dr. Downey has a sense of humour; and, on the whole, a welcome disbelief in any man's infallibility. The most useful paper to non-Catholic readers will be the one on St. Thomas Aquinas; and probably the most interesting one that on "Catholic Exegesis." In the course of this last paper the Archbishop says:

> As one looks at the oddities that lie scattered about on the scrap-heap of nineteenth-century Biblical criticism, it is impossible not to be impressed with the value of collective opinion as a check on the vagaries of individual minds.

The Rev. T. H. Wright's *Deadly Sins and Living Virtues* (Clark, 3s. 6d.) is only a short book of 116 pages, but it is of unusual gift and interest. It is an ethical study, based on Dante's classification of the deadly sins, and of their corresponding corrective virtues. Mr. Wright has a real knowledge of English literature, and he illustrates his book with most apt quotations from the great masters. There is not a dull page. The science of Ethics is often made deadly dull; but Mr. Wright's book is illuminated and illuminating. "Religion without Ethics, Ethics without Religion," says Mr. Wright, "would become wandering spirits, ghosts without a soul."

Dr. Robert E. D. Clark's *Conscious and Unconscious Sin* (Williams & Norgate, 4s. 6d.) is described in the sub-title as "a study in practical Christianity." Many who are strict about the weightier requirements of the moral law are careless in the less acknowledged obligations. From a consideration of this fundamental division in the moral life, Dr. Clark passes on to all sorts of questions, including intellectual honesty, mysticism and the matter of guidance, and many others. The last two chapters—on "Christian Truth" and "The Nature of the Christian Faith"—are very apposite to the present day.

Taming Philippine Headhunters, by F. M. and Marie Keesing (Allen & Unwin, 10s. 6d.) is a research study of the "non-Christian" people in the mountain district of northern Luzon, in the Philippine Islands. These people are within a comparatively short distance of Manila, the capital of the islands. Since late on in the 16th century they were subject to Spanish influences, and then in the 19th century to American rule. Being part of the original folk of the island they have thus had Christian influences impinging on them, but they have retained for the most part their native customs and modes of life. The title of the book is rather misleading; it

is not a narrative of adventures among savages, but a scientific social study, and as such it has real importance. Questions of administration, commerce, education, religion, *etc.*, are considered in the light of the past, and of the probable future. The results are necessarily of the greatest interest to missionary workers.

A. T. S. James.

The Rev. A. G. Paisley's *Fine Linen for Purple: Reveries of the Passion of Christ* (Clark, 5s.), from the pen of the minister of Stockbridge Church, Edinburgh, consists of seven chapters, somewhat fancifully entitled, dealing with select phases of the Passion-story—the self-sacrifice of Jesus (conceived transactionally, as Jesus' own act, not "tainted with one jot of external compulsion"), the slumber of the disciples in Gethsemane, Pilate's dilemma, Simon of Cyrene, the penitent malefactor, the rending of the Temple-veil, and the burial of Jesus. The studies are in the imaginative and devotional style, including much conjectural elaboration of the scanty data in the Gospel-Story, and not showing very much regard for critical considerations. Thus the author accepts without discussion or demur the historicity of the Matthaean story of Pilate washing his hands, and the Johannine version of his conversation with Jesus. He speaks of the author of the Greek canonical Gospel of Matthew as "a Hebrew," who, "in writing his book, had in his mind a Hebrew public." His list of Jewish anticipations of the idea of vicarious redemption might have included an allusion to the well-known passage in 4 *Macc.* $17^{21f.}$ When dealing with Simon of Cyrene, he assumes throughout that it was *the mob* which laid hold of him, instead of (as was actually the case) the Roman soldiers entrusted with the execution of the death-sentence. There are misprints on pp. 57 and 167. "Dwelt furth of Palestine" (p. 106) is presumably a scotticism. Despite its somewhat imaginative and uncritical style, the book makes interesting reading, and will doubtless be found stimulating and suggestive by those who enjoy devotional literature of this type.

Mr. A. Allan's *The Pageantry of the Apocalypse: an Interpretation* (Daniel, 5s.) is an attempt on the part of an ardent Socialist to interpret the *Apocalypse* as a series of picturesque predictions of various historical events and developments, mostly in medieval and modern times, and partly in the times still to come. The author gives no account of himself; and—although the dust-cover says that his "research is carried out with scholarship and intelligence," and that his interpretation is "probably the most conclusive and brilliant yet given"—it is apparent that he has little equipment of scholarship for his task. He quotes a few good modern works like those of Dr. R. H. Charles; but he tells us in a footnote that "Most of the historical facts are quoted from Collier's 'School Histories.'" But the general fancifulness and indeed absurdity of his exegesis will be apparent from a few instances: the black horse of 6^5 "probably signifies the ships or galleys of the Phoenicians"; the seal of 7^4 was the marked countenance of the Jew, and may have saved him from "being obliged to take part in the religious wars between the Catholics and the Protestants;" 11^5 is perhaps a prediction of the Inquisition; the "silence in heaven" of 8^1 corresponds to the lull in European events between 1514 and 1517; the smoke from the pit in 9^2 arose from the coal-mines and iron-works in England and Scotland ("It was in 1825 that George Stephenson opened the pit of the abyss and allowed the locusts to escape"); the locusts of 9^{7-10} are railway trains ("The reader will no doubt fail to see any resemblance between a railway train and the locusts or scorpions here described, so this may be pointed out. A railway train has a jointed body like a locust . . ."); the heavenly armies of

19^{14} are "symbolical of aeroplanes." Finally, the defeat of the kings of the earth (19^{19-21})

> no doubt means the overthrow of the forces of Commercialism and Finance. They are the beast and the false prophet who are to be "cast alive into the lake of fire that burneth with brimstone."

C. J. Cadoux.

In a welcome addition to Duckworth's "Studies in Theology" (5s.)—the Rev. V. A. Spence Little's *The Christology of the Apologists*—we have a painstaking study of the Christological teaching of Justin Martyr, Tatian, Theophilus, and Athenagoras, with a preliminary investigation into the rise of Pneumatic Christology in the sub-apostolic age, including the *Odes of Solomon* and the *Ad Diognetum*. The writer holds that the Apologists were not corrupters of Christian doctrine, but derived from their predecessors their view of Christ as the Incarnation of the pre-existent Son of God. Had they wanted new material they could have found any amount of it in the writings and teachings of contemporary Gnostics, but although sometimes employing Gnostic terms, they remain unaffected by Gnostic Christology.

The Logos doctrine of the Apostles is traced, not so much to the Fourth Gospel, as to the general philosophical religion of the second century. By the use of allegory the doctrine is found in the *O.T.*, which is thereby claimed for Christian uses. The distinction between the eternal life of the Logos on the one hand as inherent in the Divine Mind, and therefore identical in essence with the Father, and its prolation into the conditions of time and space, on the other hand, as the Hypostatic Logos, the Father's agent, and therefore "less than the supreme God and subordinate to Him"—a distinction that is to become a fruitful source of confusion and controversy in the following age—is clearly visualized in Justin and his fellows. As with Origen, identity and subordination spring out of the very necessities of revelation.

Students of early Christology will find this book very helpful indeed. Is it ungrateful to suggest that it might have been more valuable still had the writer given more extended consideration to the Stoic, Philonic, and Hermetic doctrines of the Logos? The word "casual" on p. 182 looks like a misprint for "causal."

The dream in Mr. Raymond C. Knox's *Religion and the World Dream* (Skeffington, 3s. 6d.) is the idealistic striving which, in the opinion of the author, has accompanied the amazing expansion of physical resources in America. It is the ideal of more abundant life for everyman, which means the employment of the enormous powers now in our hands in the service of the Christian vision of the Kingdom. This demands a thorough-going reconstruction of society based upon the Bible, and upon the vision of God as realized through fellowship and worship. Economic and class interests are not sufficient of themselves to create the fellowship upon which the new world depends: it demands a new religious experience rather than a new political system, and will issue in a new unity of civilization in which war and poverty will alike be impossible. With its acute analysis of contemporary characteristics and needs the book is very suggestive, but we have noted a long list of misprints.

E. J. Price.

Dr. E. O. James was recently appointed to the newly founded Chair of the Philosophy and History of Religion at Leeds, and *The Old Testament in the Light of Anthropology* (S.P.C.K., 4s.) consists of his first public lectures in that capacity. The lectures were given before a general audience

and are intended to show what light can be thrown by anthropology and archæology on the origin and development of the Hebrew people. Dr. James is a very competent authority on this subject, and his book is exactly what the general reader needs to enable him to understand something of the development of the religion of Israel and of the light thrown upon it from outside sources. The book should be extraordinarily useful to all who seek to understand the *O.T.*, and especially to those who have to teach it.

The Garment of the Living God (Hodder, 6s.), is a posthumous volume containing the last series of lectures delivered by Dr. J. Y. Simpson in America, and a biographical sketch of Simpson by Dr. G. F. Barbour. The latter is a model of its kind and gives a very vivid, complete, and interesting account of a man of great personal charm and deep religious influence. Simpson's main work in life was the teaching of science to theological students, and his chief interest was to show how a scientific view of the universe was in no sense incompatible with belief in the Christian revelation. The lectures in this book may be said to sum up the teaching of his life-time. They deal with the Dawn of Religion, the Present Day Interactions of Scientific and Religious Thought, Mysticism and the Old Testament, Ethics and Evolution, Immortality and the Person of Christ. Simpson was well trained in theology as well as in science, and he has a clear and untechnical style. In reading him one realizes how far we have moved since the days of the first attempts to "reconcile" religion and science. We know now that there is no need for reconciliation. We can view the whole situation from a wider standpoint, delimit the spheres of knowledge and faith, and recognize that rightly understood science does leave room for God.

Dr. E. Wingfield-Stratford has a number of books to his credit, in most of which he holds up a mirror to his generation and enables us to see ourselves, not only as others see us, but as we ought to see ourselves. *New Minds for Old* (Dickson, 10s. 6d.) deals with the art and science of mind training and covers a good deal of familiar ground in a very original and entertaining fashion. The author is an acute critic of modern psychology, and, himself a practical psychologist of no mean order, makes out a strong case for the necessity of mind training, and his criticism of the defective mentality of the ordinary individual is most amazingly justified. He writes in a lively and intimate style that makes him good reading even when he is dealing with the more abstruse aspects of his subject. His book falls into four main divisions—Foundations, Mind Building, *Mens Sana,* and Mind in Action. Under the first head he has something to say of the relations between mind and body, and under the second he deals with some of the true values of life, with imagination, memory, and order. Perhaps the most important section of the book is that entitled *Mens Sana,* in which he deals with logic, scamped thinking, bias, and so on, all leading up to his suggestions for the control of mind in life and conduct. This brief survey hardly suggests the great wealth of material with which Dr. Wingfield-Stratford deals. The book is one that deserves to be read and re-read, and the reader may be thankful if he is not too old to readjust his thinking in the way that it suggests.

W. B. Selbie.

Prof. Graham Wallas died in August, 1934. He was a man whose fine character and personal charm endeared him to all who knew him. He might be said to have been the father of the London School of Economics, and he was also one of the sanest and most loyal of the Fabians. *Social*

Judgment, his last book (Allen & Unwin, 5s.), upon which he was still engaged at the time of his death, is characteristic of him, displaying that dryness of mind and distrust of the emotional and a certain prejudice against religion, at least in the unfortunate form in which he seems to have known it, which is only mitigated by his natural kindliness. Perhaps one can in this book and in his other works sometimes discern an underlying mysticism which he would himself hardly have wished to recognize. He discusses the part played by thought and emotion in "judgment", and the possibility of developing an art of social judgment. The treatment is mainly historical, tracing the past history of the idea of good judgment in society, as it appears in traditional conceptions of wisdom from the time of the ancient Egyptians to present days. But the book is not heavy reading and deals also in an illuminating way with contemporary economic theories in relation to sound opinion.

Prof. Lindsay Rogers, the author of *Crisis in Government* (Allen & Unwin, 5s.), is Professor of Public Law in the University of Columbia and has used the results of his personal observation and study to describe the way in which post-war crises have been met by various forms of government: by dictatorships in Italy, Russia, and Germany, and by the "New Deal" in the United States. He asks whether nineteenth century "libertarianism" is obsolete—a pertinent question to us in this country—and in a "Coda" expresses the belief that democratic institutions, while keeping the representative principle intact, are still able to govern effectually. But, while this is true nationally, he believes that internationally there is a crisis with which no existing international government can deal.

H. B. Shepheard.

NEW EDITIONS, REPRINTS, *ETC.*

Devotion and Discipleship (S.P.C.K., 6s.) reprints the following devotional writings of Dr. A. H. McNeile—*Self-training in Prayer, After This Manner Pray Ye, Self-training in Meditation, Alive unto God, He Led Captivity Captive,* and *Discipleship.* A Memoir by the Rev. W. C. Simpson is prefixed. In the "Religion and Life" Books (1s.) the S.C.M. has reprinted the Rev. Hugh Martin's *The Kingdom without Frontiers* and the Rev. Leyton Richards's *The Christian's Alternative to War.* Dean Inge's Introduction to *Every Man's Bible* is now issued separately as *The Bible and How to Read It* (Longmans, 1s.). Cardinal MacRory's *The New Testament and Divorce* (Burns, 3s. 6d.) is reprinted from articles written twenty years ago, Prof. J. M. T. Barton adding notes to bring them up to date. Bede Jarrett's *The Life of St. Dominic* (Burns, 3s. 6d.), first published in 1924, is now in its second edition. Sunday School Teachers who did not see the first edition of Prof. A. J. W. Myers's *Teaching Religion Creatively* should make a point of reading the second (Revell, $1.75).

ALSO RECEIVED.

Alban Goodier. *The Word Incarnate.* Burns. 5s. A Harmony of the Gospels.
M. O. Blakelock. *"Think on These Things."* Skeffington. 2s. 6d. 52 Weekly Readings based on passages in the Epistles.
J. D. Unwin. *The Unwin Family.* Allen & Unwin 2s. A sketch of a widespread family—and an appeal for its members to search for information to fill the gaps.
Lilian G. Carleton. *Unto the Skies.* Pickering. 3s. 6d.
W. W. Martin. *The Sufficiency of the Cross.* Pickering. 1s.
One Hundred Years After. Carey Press. 1s. 6d. A Sermon and Addresses delivered at the Carey Centenary Celebrations, October, 1934.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (January). The Editor is successfully assimilating the two constituent parts of this review, and this is an interesting number, with Dr. W. F. Howard's "The Romance of the Recovery of Early Christian Writings" as the *pièce de resistance*. The Editor himself writes on "An Artist Among the Prophets," the Rev. J. E. Barton on "What is the Use of Poetry?", Dr. A. W. Harrison on "The Constable of England," and Miss A. M. Evans on "Modern Dictatorships."

The Hibbert Journal (January). Prof. R. B. Perry writes on "The Meaning of Death," the Editor on "The Meaning of Physical Culture," and Mr. G. K. Bowes shows us " 'The Decline of the West' in Actual Progress." Dr. R. H. Thouless examines "The Changing Character of Organized Religion," while Miss Muriel Kent writes on Edward Irving and Dr. Moffatt surveys recent theological literature.

The Baptist Quarterly (January). Prof. Farrer writes on "Cromwell as Dictator," the Rev. R. L. Child on "Science, a Friend of Religion," Dr. Whitley tells of "Edward Harrison of Petty France" and Mr. J. W. Weenink of "Dr. Johannes Elias Feisser." There is an informing article on "Church Covenants," while Mr. W. E. Hurst's "Australia: Its Vital Importance and its Problems" gives some striking details about the State Lotteries in Queensland.

The Baptist Layman (January). Mr. Kenneth Maclennan tells of his visit to China and the Rev. E. A. Payne writes on "The Opportunity of To-day." Mr. H. G. Taylor urges "The Necessity for Missionary Interest in a New Church" and Mr. D. Scott Wells tells of the work of the B.M.S. in India to-day. There are sections for Lay Preachers, and book reviews.

The Modern Churchman (January and February). The Editor examines the Archbishop of York's recent pronouncement on Creeds and membership of the Church, Dr. A. J. Carlyle writes on Edward Irving, and Mr. M. Chaning-Pearce on "The Theology of Eclipse." The Rev. J. C. Hardwick's "The Intellectuals in Retreat" deserves study.

The Church Quarterly Review (January). The most useful articles seem to us to be those placed last. Mr. Nicholas Zernov gives some statistics about the Eastern Orthodox Church at the present time, while the Bishop of Gloucester has a very critical article on *"Formgeschichte."* A discussion of the seventh commandment would have been more valuable if a name had been attached to it. Mr. Reginald Gibbon has a long and interesting account of "John Lambe, Dean of Ely, 1693-1708."

The Expository Times (January-March). These numbers continue the series "Things Most Certainly Believed" and "Some Outstanding New Testament Problems." Dr. Rufus Jones writes on Joachim da Fiori, Miss Irene Robbins on "St. Paul and the Ministry of Women" and Dr. Garvie on "The Present Relations of Church and State."

The Christian Quarterly (January). Dr. E. E. Walker has a sketch of "Thomas Campbell," the Rev. C. P. Groves of "Form-Criticism." Two articles on "The Pastoral Vocation" are by the Rev. W. W. Hendry and Mr. J. Gregory.

The British Journal of Inebriety (January). The only paper is the Fifteenth Norman Kerr Memorial Lecture—by Sir Malcolm Delevingne on "Some International Aspects of the Problem of Drug Addiction." The rest of the space is occupied by reviews

Social Service Review (December-February). The articles in this little monthly are short but informing, with valuable statistics dealing with work, unemployment, public health, and public assistance.

The Common Room (December). This number is largely concerned with the papers read at the Educational Settlements Association Conference last year. They include addresses on Adult Education by the Archbishop of York and Lord Eustace Percy.

Religion in Education (January). The contributors this quarter include Mr. Spencer Leeson, Mr. M. L. Jacks, the Rev. J. A. Findlay, Miss Alice Van Doren, Canon Tatlow, and Miss Muriel Chalmers.

The International Review of Missions (January). This number is almost wholly given to the Editors's survey of 1934—and a very valuable survey it is. The only other article is Dr. K. S. Latourette's "The Uniqueness of the Christian Ministry."

World Dominion (January). This is one of the most heartening periodicals published. In this number the contributors include the Rev. W. Wilson Cash, the Rev. Lionel B. Fletcher, and the Rev. Alexander McLeish ; there are few parts of the world that are not included in the survey.

The Evangelical Quarterly (January). Scotsmen figure largely among the contributors this quarter, though writers from England, South Africa, Hungary, and the United States also appear. The journal stands for "a greater emphasis on the historic reformed doctrines of grace." A specially useful contribution is the Rev. A. Czeglédy's "The Hungarian Puritans."

The Yale Review (Winter). Sir Arthur Salter opens with a very good article on "Recovery : The Present Stage"; Mr. J. Truslow Adams follows with "Rights without Duties," and other political articles are Prof. E. W. Bakke on "Fifth Winter of Unemployed Relief," Prof. N. S. Spykman on "States' Rights and the League," and Mr. Max Lerner on "The Pattern of Fascism." There are stories by Frank O'Connor and L. A. G. Strong, and some letters of Florence Nightingale are printed.

The Harvard Theological Review (October). This issue is occupied by two contributions, Mr. R. H. Pfeiffer's most useful bibliography of *O.T.* research between 1914 and 1925, and Mr. Ralph Marcus's "Notes on Torrey's Translation of the Gospels," in which he claims to show that Dr. Torrey's theory of the use of written Aramaic and Hebrew throughout the Gospels is not proven.

CORRESPONDENCE.

CHURCH OVERDRAFTS.

SIR,—The January number of *The Congregational Quarterly* contained two matters particularly interesting to us. First—though some of us claim to have heard it before—we much appreciated the good story of St. Peter's difficulties in obtaining legal advice in another place. We thank you for calling our attention to the story—or for reminding us of it.

But we are more seriously concerned with the admirable article on Church Overdrafts by "a Banker." While we respectfully agree with the excellent advice contained in it, we venture to suggest that it requires one addition. It is often thought by Church Officers that it is legitimate to deposit the deeds of the Church with a Bank to secure an overdraft to cover a deficit on the Church's current account. But, on the contrary, this is entirely illegitimate. It amounts to charging the deficit on an income and expenditure account against capital and thereby, and to that extent, reducing, or "wasting," the capital value of the Church property. Any Trustee of Church property with whose knowledge or consent this is done may be held personally liable to make good the loss. We thought it right to call your readers' attention to this important point,

and remain, Sir,

Always yours gratefully,

THE LEGAL COMMITTEE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

ANNE CECIL, ELIZABETH AND OXFORD.

SIR,—In the current *Congregational Quarterly,* a kindly critic, at whose identity I can make an easy and pleasing guess, takes exception to the conclusions argued in the book titled as above, and to the intellectual processes by which I arrive at them. I read that, "by the methods he (the author) uses it is possible to prove anything in heaven and earth"; whereupon, by way of illustration, we are provided with a diverting and ingenious anagrammatic "proof"—from the words *Anne Cecil, Elizabeth and Oxford*—that William Paxton, myself, and another, sailed from the U.S. to Liverpool, in the steamship *Baltic,* in 1920. We did; and here is a pleasant reminiscence of a delightful journey—I should like more such, with such a companion—but is this pleasant jest also serious criticism?

I suggest that before any such anagram can be granted validity, a *prima facie* case *must* be made out—that anagrams, hidden in titles of books, are in the method of the time, are suited to the special occasion, and are likely to be looked for, and recognized, by readers. Of modern book-titles, no such things can be said, with any truth; whereas the circumstances of de Vere as *Shakespeare,* and all the profoundly interesting, though immensely complicated series of facts and inferences, which, little by little, we are unravelling, concerning the interpretation of Elizabethan literature in general, are consonant with, and include the Euphuistic word-playing methods of that strangely fantastic time. Modern analogies are not to be found in modern literature; but only in "cross-word" puzzles, and upon advertisement hoardings, where such a sign as *Percy Vere With Oxo* is apposite—in a simple way—especially when it is remembered that gazers upon those hoardings will look for puns in the advertisements of that firm. There did not exist, in Elizabeth's day, free-speech, either with pen or tongue. They said, accordingly, in word-play, things that they dared not openly discuss.

My critic writes, "There is not, of course, the slightest external evidence of the birth of a son to the queen." Of course there is no *external* evidence; since the "Virgin Queen" would have permitted none to appear, upon pain of death; but the *internal* evidence—much developed since I wrote my book—is astonishingly open and bold, in Shakespeare's plays and sonnets, and in the plays of Chapman and Jonson.

"Does Mr. Allen really think that a reigning monarch of the sixteenth century could conceal pregnancy and the birth of a child." Certainly I think so—I nearly wrote "know so"—and I believe that my critic also would think likewise, did he chance to know as much as I know—which, probably he does not—concerning the European courts of the 16th century—their profligacy, secrecy, cruelty, duplicity, and even the contemporary female fashions of dress! Remote country houses, royal progresses, widely hooped skirts! These lead up to delicate matters, and I forbear. Full interpretation of the Elizabethan age is a far more subtle and complicated business than my critic supposes: but, since he is sure that he can set me right upon these subjects, I offer him, with great pleasure, opportunity to do so. Let him debate with me, in public, at a Shakespeare Fellowship meeting—or where else he pleases. We both have a following. Let us try the issue.

I am, Sir, faithfully yours,

PERCY ALLEN.